

Calvinist Contact

An independent Christian weekly

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Romanian pastor and family miraculously spared

Bert Witvoet

MONTREAL — Stefan Tokes, brother of Romanian dissident Reformed pastor Laszlo Tokes, just could not resist visiting his newly liberated homeland and his jubilant relatives there. He took a flight to Budapest and from there rented a car and crossed the Hungarian-Romanian border. He arrived in time to celebrate the New Year with his parents and other relatives.

"It was just fantastic," Stefan recalls. "For the first time I was not

nervous when I was at the border. After a perfunctory look at my passport by friendly border guards, I was waved through. How different from earlier years." He relishes the memory of celebrations in his parents' home and in the streets.

On New Year's Eve Stefan met his brother Laszlo in the village of Mineu, where the latter had been taken by security police. Laszlo was just about to enter the little village church at 11 a.m. when Stefan arrived unannounced. It

See DAYS — p. 2

Manitoba greenhouse gets nod

WINNIPEG (MCC) — In an effort aimed at boosting employment for disabled people, Mennonite Central Committee (MCC Manitoba) recently approved a greenhouse project for southern Manitoba. The Plum Coulee project will employ a core of 10 handicapped people from nearby areas.

According to project spokesperson Tom Edge, the greenhouse venture will focus on fundraising during 1990 for the 1882 m² (20,250 sq. ft.) operation. Expected cost will be \$580,000 for the greenhouse, other structures and equipment. Federal and provincial programs, foundations, institutions and individual donations will fund the project.

"To raise this amount of money will require a concerted effort by everyone involved," Edge emphasizes. "It's important that area residents see the benefits for the entire community."

Manitobans with handicaps

experience unemployment rates of about 10 times those of the general population. While the area has some sheltered workshops, there is a lack of employment creation programs for handicapped persons.

Greenhouse horticulture affords an excellent year-round setting for productive work and training by people whose physical, mental, or sensory handicaps place them at a disadvantage when seeking employment. A greenhouse provides an attractive work environment that enhances physical and emotional well-being. The work is labour intensive and thus well-suited to the goal of job creation.

Greenhouse operations in Winnipeg, Moose Jaw and Edmonton have been successful in providing useful and gainful employment for adults who have a history of severe work disadvantage.

'Grey market' will be North America's next big consumer group



The generation gap will also increasingly include a "wealth gap," say analysts, with the elderly coming out on top.

Marian Van Til

TORONTO — "Marketers will increasingly find that the North American rich are retired," say financial and market analysts in the recent 22nd edition of *Tomorrow's Customers*, published in Toronto by Clarkson Gordon Woods Gordon. "Throughout the 1990s, the 'Grey Market' will be one of the key niches that consumer marketers will have to address in order to thrive in a market with modest overall growth in consumer spending."

Why? Because "the 'pre-boomers,' now in the 45-60 age group, entered the labour force in the prosperity of the 1950s and '60s. They bought their first houses at modest prices, often at low, fixed long-term mortgage rates and moved up quickly in a business world expanding to meet the baby-boom demands," the analysts explain.

"Early in their careers, they enjoyed low housing costs and modest personal tax burdens. Later they saw a rapid rise in their equity in housing, with housing prices boosted by the demands of the larger generation behind them."

As a result, such people currently hold senior positions and generally have a solid asset base. In Canada, almost 80 per cent of people 65 or older who are heads of a household own their home; and 90 per cent of those homes are mortgage-free. So people in that age bracket are in an optimum position to increase their wealth. Even in retirement, "they will maintain a generous pattern of consumption and be a source of demand for travel, retirement housing and financial services," the analysts say.

Youth not always an asset

In contrast, the younger generations may not be as fortunate. There is a growing gap in living standards between generations.

While not in as strong a position as their elders, the middle aged group — the "early baby boomers" who are now 34-44 — shouldn't fare too badly, say analysts, because "they will benefit from the higher labour force participation of women: families with two income earners have average incomes 43 per cent higher than single income families."

But the group born after 1955 (the "late and post-boomers") will be in a much weaker position financially in the next two decades, it is believed. Market forces and government policies across North America will contribute to this "wealth generation gap," the analysts say.

They cite the following factors to prove their point:

The latest upward spiral in housing costs will prevent many of the late- and post-boomers from ever owning their own home. For others, high mortgage rates will erode their income and make saving virtually impossible. Further, lower population growth and a subsequent decline in the number of new households established will make recent house purchasers "less likely to benefit from [the] rapid rises in housing seen in many areas over the past two decades."

The well-educated young are entering the work force with substantial education debts; the price of that education has risen much more quickly than inflation rates.

High government deficits (which analysts note were "in part created by the need to finance benefits for older North Americans more wealthy than many of today's younger taxpayers") will take bigger tax chunks out of their incomes.

The late- and post-boomers need not totally despair, however. The analysts say that that group will likely be a little better off "relatively later in life" as increased labour scarcity results in higher paying jobs for them.

Yet they may not realize any substantial assets unless they inherit money — which many probably will since most are from small families and "their share of parental wealth will be larger than today's typical inheritors."

In this issue:

"My Left Foot" is an amazing film about one man's triumph over cerebral palsy p. 7
Schizophrenia is a misunderstood disease pp. 10-12
Aileen Van Ginkel looks ahead to "The family in the '90s" p. 13



Photo: courtesy MCC

Greenhouse horticulture affords an excellent year-round setting.

(See also box on page 5)

Days of despair for the Tokes family



Photo: courtesy of Stefan Tokes
Rev. Laszlo Tokes.

... continued from page 1.
was an emotional encounter in front of the church, Stefan recalls. "We could not talk. We just held each other."

It had been seven years since they had seen each other. Even so, because of Stefan's human rights work, he had kept close contact with Laszlo. He thinks he has the best record of everything his brother has written for the past seven years.

Try as he might, Stefan cannot recall what his brother preached about that morning. "I was too emotional. All I know is that it was beautiful, something about the apostles and mission accomplished I think it was from the gospel of Matthew."

Taken to Mineu

Stefan cannot get over the fact that Laszlo and his family were spared and that they had ended up in a small village. "It was clearly God's providence," he says. From relatives and friends Stefan was able to piece together what happened after December 17, the Sunday morning when the Securitate moved in on the Tokes residence.

Laszlo and his wife Edit had waited nervously in the parsonage until 2 a.m. when the police made their move. The Tokes ran out of the house in their pyjamas. Friends draped clothes over them. They managed to get into the church through the backyard. A little later, the secret police broke into the church.

At 3 a.m. the police presented a document for Laszlo to sign. The paper stated that he accepted his relocation to Mineu, a small village between Cluj and the Hungarian border. When Laszlo refused to sign the document he was beaten severely.

Later he was pushed into a car, Edit into another, and their three-year-old son into yet another. Both Laszlo and Edit were afraid that they were going to be executed. But the Securitate brought them to an empty parsonage in Mineu early the next morning.

The congregation of the Reformed church in Mineu had had no minister for two years. There was no food in the house, no furniture. Fortunately, a

few hours later that morning a small truck arrived with some of their belongings which had hastily been thrown together.

Huge spotlights were fixed to trees to light up the house and guards with dogs patrolled outside. The Tokes were kept this way for four days.

In the meantime, the villagers had heard about the guests in their parsonage. With the help of local militia, whom they trusted, they were able to supply the Tokes with food and clothing.

Every morning, the secret police would take Laszlo by car to the nearby town of Sighet. There the interrogations began in earnest. They accused Laszlo of working for the Hungarian government and they ordered him to sign a document that declared that he was an anti-Romanian, anti-Ceausescu, fascist rebel.

Laszlo refused. He knew that the minute he signed, Securitate's mission would be accomplished and his life would be worthless. Monday came and went. Tuesday came and went. On Wednesday, Laszlo felt deep despair.

Among the Tokes' belongings brought by the truck was a small radio. The radio allowed them to follow developments in the country. On Thursday they heard that Ceausescu had been booed at a rally called in support of him. When they realized that the rebellion had spread from Timisoara to Bucharest, they regained hope.

On Friday, the Securitate took Laszlo to Sighet again. When they arrived they learned about the flight of the Ceausescus. Suddenly, the secret police accompanying him disappeared. Laszlo was returned to Mineu by other people.

When the Mineu villagers heard about the revolution in Bucharest, they organized themselves and formed a protective shield around the village. Standing 50 feet apart in the fields, armed with scythes, they were determined to protect the Tokes family.

A day or so later a military unit was sent to Mineu to take up the task of protecting the Tokes.

Stefan chokes a little when he thinks of the wonderful reception he too received in Mineu when he visited on December 31 and again on January 2. He was not able to spend much time in private with his brother. Too much was going on. People came from Timisoara and from Laszlo's previous congregation in Dej.

Still a humble man

A few days before Christmas, Laszlo went to Bucharest to participate in meetings being held by the National Salvation Committee. The committee

had already met for a few days when Laszlo arrived. He had been invited to join the government. When he appeared at the meeting hall everyone stood, cheered and hugged him, says Stefan. They referred to him as the hero of Timisoara.

"But with all this my brother has not really changed," says Stefan. "He is still the calm, smiling, warm person I knew. He has declined a cabinet

position in the new government. He wants to stay in the church."

The two bishops who had given him so much trouble are no longer in office. Laszlo Papp of Oradea (not Cluj, as reported in our Jan. 5 issue) has fled to France, and Gyula Nagy of Cluj (not Oradea) has resigned. Church officials have offered the nomination of bishop for both presbyteries to Laszlo Tokes. Elections will take place at future presbytery meetings.

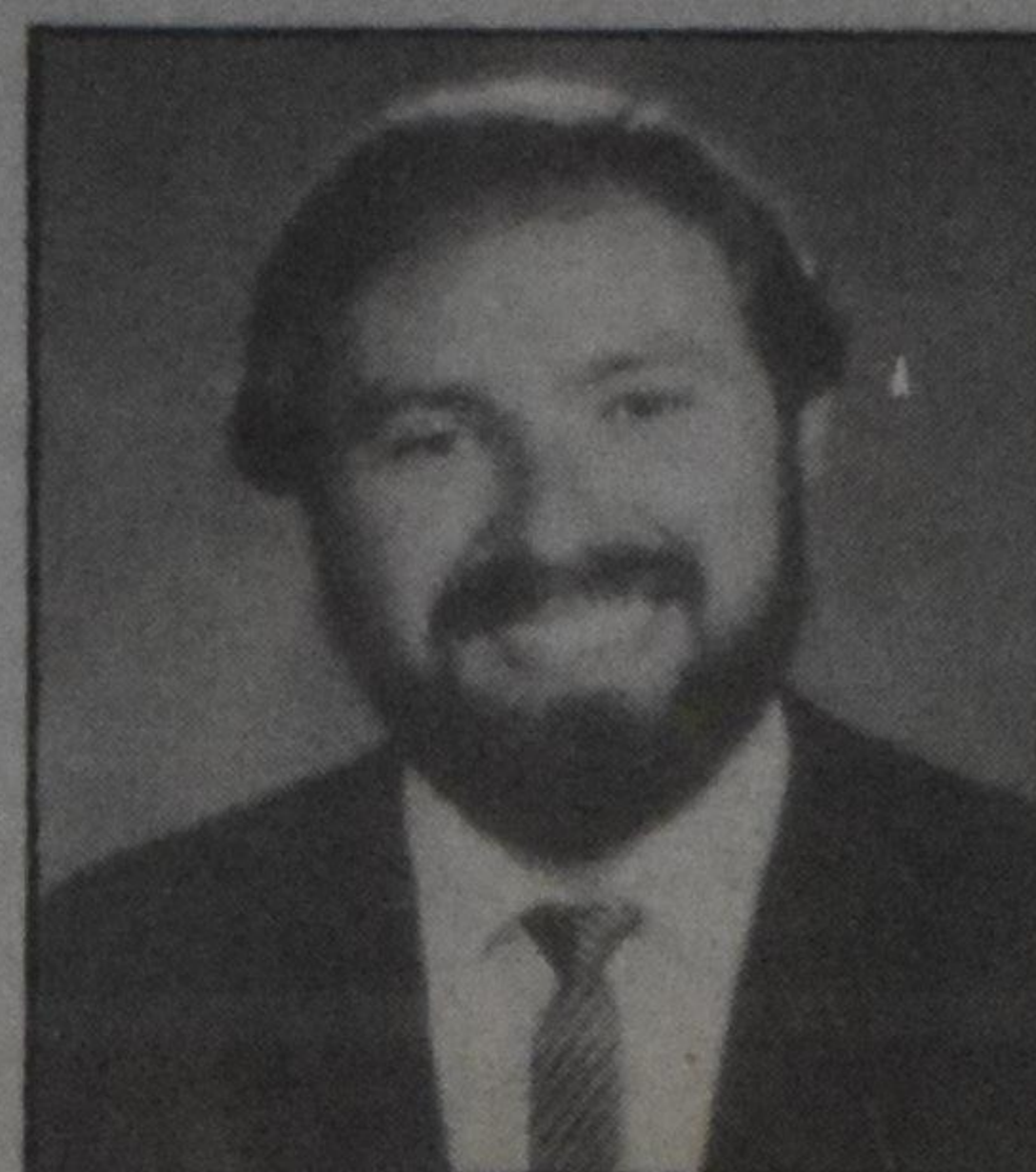
On his way into Romania

Stefan had seen the parsonage of Bishop Papp in Oradea. People had ransacked it. "It was a mess. If Papp had stayed around, he would have been killed," says Stefan.

In the meantime, the congregation of Timisoara is anxiously awaiting the return of their beloved pastor. International television picked up the sight of huge white letters scrawled on the walls of the church in Timisoara. The message read: "Laszlo Tokes, we expect you back."

BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Jake Kuiken, Jim Romahn



New textbooks flaunt 'acceptable' bias

During the 1980s, high school science education in Ontario has undergone some marked changes. Although it retained many of the traditional features, especially in the senior sciences like chemistry and physics, a much greater emphasis has been placed in all courses on examining the relationship between science and society; more specifically, the emphasis is on environmental education. Each course is now required by ministry of education dictum to include an environmental component.

Textbook authors have responded with great enthusiasm. While cutting and pasting other more traditional sections (such as "cells" or "chemical change" units), entirely new sections dealing with environmental issues have been included. For example, many Grade 9 science textbooks have included units with titles such as "Energy and its Conservation." In these units are often found sections on renewable and nonrenewable resources, conserving fossil fuels and minimizing wastes.

A conserver society

The "Energy" unit in the textbook that I use in my Grade 9 science class stresses that Canadians must become a conserver (in contrast to a consumer) society. According to the textbook, a conserver society has six guiding principles: (i) It promotes systems that have high efficiencies; (ii) It favours reducing the mining and harvesting of non-renewable raw resources; (iii) It questions the evergrowing demand for energy and consumer goods; (iv) It recognizes the need for varied solutions to the same problem; (v) It encourages the reuse and recycling of wastes; (vi) It requires that the price of a product reflect its total cost to society. These six characteristics contrasts a conserver society from a consumer society.

The point of introducing the concept of a conserver society is clearly stated: "First, it is a means of giving direction to Canada's energy conservation efforts. Second, it is a means to promote a desirable future lifestyle." There is an explicit, deliberate effort on the part of ministry officials and textbook authors to change the beliefs, attitudes, and values of young Canadians. There is a self-conscious attempt on the part of the educational establishment to indoctrinate Canadian young people into an environmentally responsible lifestyle.

The amazing point of all this is not how well it is done, but that it is done at all. Public education has always prided itself on being neutral, teaching only "facts" and "processes" (although for inescapable areas "clarifying values" and presenting choices are acceptable). Science education, and textbook authors in particular, have prided themselves on sticking to the "facts" and the "scientific method" as the proper approach to science.

My Grade 9 science textbook, for example, still claims to be "committed to the publication of instructional materials that are as bias free as possible" and explains that the textbook was evaluated for "bias" before publication. Thus, it is amazing to see, in the same textbook, the deliberate an explicit attempt by the authors to indoctrinate or "bias" the students towards environmentally sound beliefs, attitudes and actions.

A bias is not necessarily bad, of course. Christian educators in the Reformed tradition have always said that "bias" is inevitable in education. They have always claimed that education always necessarily involves advocating certain beliefs, attitudes and actions. Even in science education.

Neutrality and bias-free education is a mythical ideal that cannot and should not be reached. As one Calvin College professor never tired of stressing: "Life is Religion!" No part of life escapes into neutrality, especially not education. It appears that despite some claims to the contrary, public science education is finally catching on. A bias can be good.

The bias promoted in my textbook is, on the whole, a good one. A conserver society is one in which stewardship is held in high esteem. It is a society that recognizes the entire cultural mandate of "develop and preserve creation" instead of just the traditional emphasis on development only. This bias is one that Christians, including Christian science educators, can and should underscore. For the future of God's creation and for the coming of his kingdom, this attitude and lifestyle needs (at least) a decade of promotion.

Here come the '90s!

Clarence Joldersma teaches science at Smithville District Christian High School, Smithville, Ont.

Senator Lowell Murray, Monsieur's Provincial Relations Minister went on his "Save Meech Lake" mission, and came home with little to show for his efforts. New Brunswick's premier McKenna who launched the idea of a parallel accord in the first place, now seemed to be less inclined toward such a compromise. In Manitoba they would rather swallow a live skunk than vote for Meech Lake.

★★★★

Monsieur's agenda is beginning to look as clotted with dates as his closet is with Gucci shoes. February will bring an important conference on "open skies" to Ottawa, March is the month of the Commonwealth meeting and in that month Monsieur will also meet with President Salinas of Mexico. You can bet the loonies in your pocket that Monsieur is not keeping 9-5 hours. February is also budget month, and there is more security surrounding the budget than there is around the vault of your friendly neighbourhood bank. Mr. Wilson predicted a \$30.5 billion deficit, but sources estimate that the shortage will be closer to \$35 billion because of the slow-down in our economy.

★★★★

And while we are on the subject of banks: Canada's biggest bank, the Royal Bank of Canada, posted a net profit of \$529 million for the year 1989 up till October. That is down 26 per cent of the previous year. The bank's net income was hit by a reserve provision against its bad Third World debts.

★★★★

Madame Sauve will retire at the end of this month. Among her more noteworthy accomplishments were the closing of the gardens of Rideau Hall (that huge park which is maintained at public

expense), largely expanding the staff at her residence, and by way of farewell, implicitly supporting Meech Lake which was a break of protocol. Madame Sauve also receives retroactively to Jan. 1, 1989, a raise of \$13,800. Behind-the-scene protests by the NDP prevented the retroactive raise from running back two years. Ray Hnatyshyn will succeed Madame Sauve in this mostly ceremonial job. The chief justice of Canada is also authorized to sign and seal our laws.

★★★★

Our congratulations to Mr. Michael Wilson. The United Nations' International Monetary Fund appointed Wilson chairperson of its powerful 22-member committee which sets policies for the fund which lends billions of dollars to poor countries.

★★★★

Our fisheries minister, Alberta-born engineer Thomas Siddon, is having a hard time. Due to the closure of fish processing plants in Newfoundland, the man is as popular there as Samson was among the Philistines.

★★★★

Saskatchewan's premier, Grand Devine, was far away from home. He was drumming up business in Moscow, but Soviet officials reiterated that large purchases of Canadian wheat must be balanced by purchases of Soviet goods. So what do they have for sale. Vodka?

★★★★

Canada's newest ambassador, Jean-Paul Hubert, a long-time career diplomat voted in the Organization of American States with the other members to condemn the sacking of the Nicaraguan embassy in Panama City by American

troops. Mr. Hubert will have to use his considerable diplomatic skills in the debate about the American invasion of Panama, which was billed by one publication as St. George versus the bogeyman. Canada's position on that is as clear as a pile of mud on a dark street.

★★★★

If the arms race in the West has abated somewhat, it certainly did not slow down in south Asia. Both Pakistan and India have successfully tested nuclear missile delivery systems. Ms. Bhutto has signed an agreement with China for a 300-megawatt nuclear power station. Nuclear power stations use fuel that can be processed into weapons material. In 1971 Canada supplied Pakistan with its only currently operating nuclear power plant. Pakistan has refused to sign the Nuclear Nonproliferation Pact.

★★★★

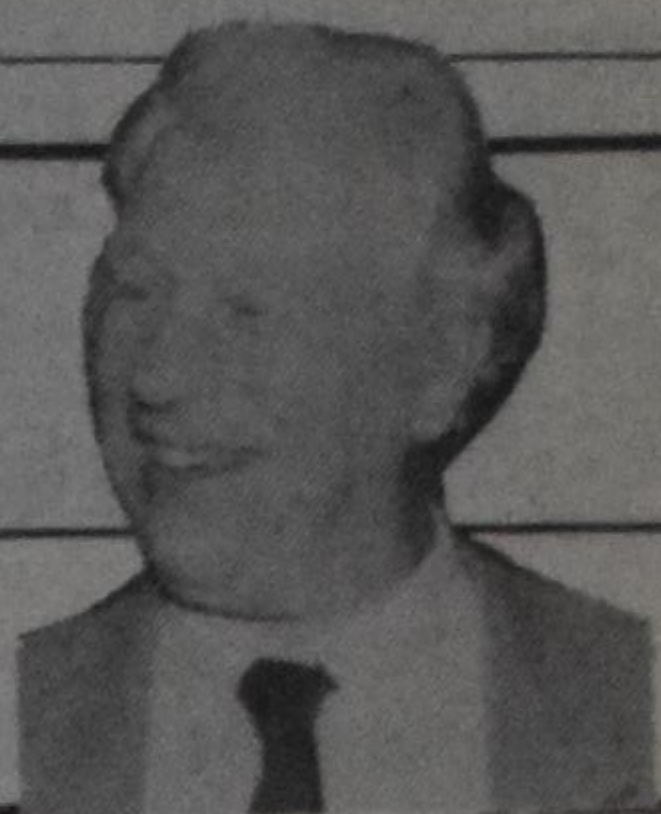
The U.S. and the USSR are the biggest arms suppliers to developing nations, with 1988 sales of \$9 billion each.

★★★★

Freedom brings its own problems. Sometimes the oppressed become persecutors. The new communist leadership of Bulgaria decided to restore full rights to its Turkish citizens who under the previous regime were banned from practising their religion and forced to assume Bulgarian names. Bulgarians protested the measure with a vehemence that paralyzed towns and cities across the country. Romania's trials of former Ceausescu henchmen resemble kangaroo courts, and crowds in Leipzig want "Ein Vaterland." And production at the Mlada Boleslav plant of Skoda, a Czechoslovakian car manufacturer, has ground to a halt. Most of its workers were prisoners who vanished after

Pressreview

Carl D. Tuyl



the country's new president, Vaclav Hamel, announced an amnesty on New Year's Day.

★★★★

Perestroika also brings many blessings: Susan Eisenhower, granddaughter of the former U.S. president will marry a prominent Soviet space scientist who is a member of the Congress of People's Deputies. The couple plan to maintain homes both in Washington and in Moscow, which must be hard on rent expenses.

★★★★

How would you like to go shopping in Argentina? Supermarket loudspeakers from time to time abruptly announce a 30 per cent price rise on everything.

★★★★

Mrs. Thatcher's privatization passion knows no bounds. The world's most famous military academy, Sandhurst, is for sale. Freshmen at the academy, known also to many Dutch veterans, were told, "You'll call me 'sir,' and I'll call you 'sir,' and the difference is that you will mean it."

★★★★

China's leaders watched Ceausescu's overthrow with dismay. The People's Armed Police went on red alert and gatherings and rallies at Tiananmen Square were strictly forbidden. Chinese

students smashed little bottles and the meaning of that gesture was not lost on Mr. Deng Xiaoping. In the Chinese language the word *xiaoping* can also mean "small bottle."

★★★★

Ministers are always the subject of jokes. Here is one about barbers who tell all these minister jokes.

There was a man who asked his barber to give his haircut extra attention. "Why?" asked the barber. The man answered that he would be going on vacation to Rome, would be staying in the St. Peter's Hotel and would have an audience with the Pope. "You won't like it," the barber said. "That airline has very poor service, St. Peter's Hotel service is even worse, Rome is dull and there will be so many people at that audience with the Pope that you won't even see him." After a couple of weeks the man entered the barber shop again. "How was it?" the barber asked. "Well," said the man, "The service on the plane was wonderful, the St. Peter Hotel was excellent, and Rome was exciting. We had a private audience with the Pope, and when he laid his hands on my head he said, "Who gave you such a lousy haircut?"

Carl D. Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

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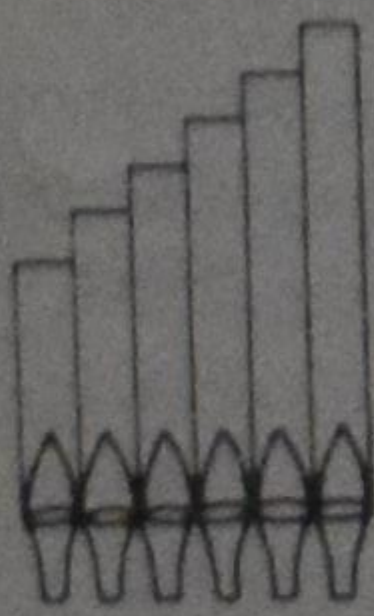
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Can you tell Kingdom time?

Editorial

When David was made king over Israel, mighty men of valour joined him at Hebron from all regions of the kingdom. Among these men were the children of Issachar, who, so we read, "understood the times and knew what Israel should do." David was fortunate to have such people join him as he began his kingship.

I am reminded of this passage as I reflect on an upcoming retreat/conference to be held near Parry Sound, Ont., next month. There's not going to be a coronation there. But a group of people want to acknowledge the coronation of Jesus Christ by asking the question: What is going to be the Kingdom vision of the Reformed community in the '90s?

Gerald Vandezande, Public Affairs Director for Citizens for Public Justice, one of the organizers, used to run around the country saying, "We have to know what time it is in the Kingdom." By so doing, he was not imitating the rabbit who was always afraid of being late in the story of Alice in Wonderland, though there is some resemblance between the two in the way they restlessly move about. Vandezande was merely reminding his listeners that the landscape changes while we travel, and that it's important to know where we are in the march toward the return of Christ.

The red sky

Jesus was annoyed when the Pharisees and Sadducees did not understand what time it was in the Kingdom during his ministry. "When evening comes, you say, 'It will be fair weather, for the sky is red,' " he said to them, "and in the morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times."

What would Jesus say to our generation? You know from reading the stock market and the real estate reports whether it's a good time to invest in a company or sell property; you can tell from the stats whether the Calgary Flames are as good a team this year as they were last year; you have a good idea from looking at pregnant women in your congregation how many baptisms there will be in the next half year; you know from looking through the papers where the bargains will be tomorrow; by observing your peers you are an authority on whether denim is in or out; you can tell at the drop of a hat what performance one will get from a 1990 Toyota Smart man, clever woman; you're really with it. By yourself you can keep a conversation going at the family reunion, without missing a beat. But tell me, can you interpret the signs of the times ...? Can you say what kind of world we live in as Christians and what our response should be as Church in the '90s?

People need vision

What Jesus was describing is spiritual blindness or lack of vision. Vision is necessary for any community that wants to survive. Leaders in the Reformed community used to quote Proverbs 29:18 — "Where there is no vision, the people perish" — to drive the point home. Unfortunately, the reference in this Bible text is to vision as revelation, which is different from vision as ability to discern the times, even though one needs revelation for the latter. Nevertheless, a wrong application of Proverbs 29:18 notwithstanding, a people does perish without the ability to discern.

Vision is more than eyesight. Eyesight tells you what there is around you. Vision tells you what these things might mean. Eyesight is what you need to watch the evening news on television. But vision helps you put all these seemingly unrelated events in

perspective. It tells you what's unimportant entertainment news and what really signals the coming of Christ.

Vision helps us see the forest in spite of the trees. It helps us think big, humbly big, responsibly big. Vision enables us to act on our faith. It helps us as Reformed community realize what our unique contribution might be in the '90s.

Vision helps us establish good marriages and families. It helps us maintain and develop exciting schools. It makes us as Reformed churches tremendously useful, because, instead of being turned inward, we are able to look outward. Instead of getting bogged down in useless controversies, we stretch out our hands to our neighbours.

A practical guide

But how can we get this vision for the '90s? What's the recipe? (Spoken like a true 20th-century technocrat.)

Got your pencil ready? First of all, it takes spiritual nurturing — prayer, Bible study and worship. Unless we allow the Spirit of Christ to work in us individually and communally, we cannot sustain any drive towards the coming of the Kingdom. Secondly, it takes the discipline of studying God's Word in creation and in the human formations of culture and society. God speaks to us everywhere. Are we listening? Thirdly, it takes the discipline of mutual correction and refinement as a community to bring the vision to fruition. Are we still listening to each other? Finally, we must act on our vision as individuals and community. A vision dies unless it gets embodied in our work and play.

In the next four issues (including this one) four articles will appear that address the question of vision for the '90s. Leaders from the Reformed community will ask what the family, the church, the school and Christian organizations may have to face or do in the next decade. I hope our readers will think along with these people who do not profess to be experts — they are simply fellow believers who want to get us thinking on the question of what time it is in the Kingdom. If you live in or near southern Ontario, you might like to attend a conference entitled "Serving Christ in the '90s" to be held February 26-28.

(For information about this conference, see advertisement below.)

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Romania needs stability and hardware

Bert Witvoet

MONTREAL — When Stefan Tokes, an engineer who has lived in Canada since 1969, crossed the border into his native Romania on December 30, he experienced two feelings. The first was euphoria. "The fact that people were waving at us in our car, flashing the V-sign, the fact that my brother had started it all was just overwhelming," says Stefan.

But a second feeling eventually overcame the euphoria, as it did with other Romanians, especially Hungarian-Romanians. That feeling was fear. "People don't quite trust the future," he says.

"There is first of all the question: where are all these people today who yesterday executed the policies of Nicolae Ceausescu? We see the same border guards, the same police, the same doctors and lawyers. Are they wolves in sheep's clothing, or are they basically good people who were forced to act poorly under bad conditions?" Stefan likes to believe that not all of these people were bad. People never really believed in communism, he says. "I have seen more convinced communists in Canada than in Romania."

For that reason, he believes that it is best that the National Salvation Front, consisting of many "reformed communists," stays in positions of power. Goodwill towards these people is necessary. There is no second generation of politicians who can take over the government at this time.

There was no strong underground outside of the province of Transylvania, Tokes continues. The Orthodox Church was totally subservient, unlike the Protestant churches which had to resist because of ethnic oppression.

The only true verification of Romanian democracy, according to Stefan, will be how the government will treat the minorities. The anti-Turkish feelings now erupting in Bulgaria he considers ugly. "Such attitudes do not help the move towards democracy."

Stefan would not like to see anything happen to Mikhail Gorbachev. He sees him as a stabilizing factor in the whole puzzle of Eastern Europe. Similarly, he hopes that feelings against reformed communists will not run too high in Hungary.

A good development in Romania is that elections at first promised for April have been postponed, according to Stefan. "The opposition parties just were not ready for such an early date."

Stefan is happy about aid from other countries flowing into Romania in the form of medical supplies, food and clothing. But he believes that there is a great need for hardware, especially in communications. This is needed to build political parties, churches and the news media.

"They don't have anything when it comes to typewriters, copiers, fax machines, tape recorders, computers," he says. He is afraid that regulations may become tighter some months down the road.

Stefan is encouraging Canadians to donate money to the Transylvanian Relief Fund. Monies can be sent to the Reformed Hungarian Church, 50 Blvd. Graham, Town of Mount Royal, Quebec H3P 2C1. The funds will be forwarded to an ecumenical body in Hungary, where hardware will be purchased and distributed in Transylvania to churches, political groups and the free press. Tax receipts will be issued upon request.

Longer Letter

Montreal massacre unrelated to sexism

Even though I don't always agree with all of its contents, C.C. has "most favourite magazine status" among the papers I read. I certainly wouldn't respond to every article that doesn't have my wholehearted approval. There must be ample room for disagreement.

But the editorials by Bert Witvoet and Mary VanderVennen in the December 22 issue on the Montreal massacre are such that I find the urge to write irresistible. My first reaction was "B.S."; my last one was and still is "Balderdash."

No, I am not blind to the patent and latent sexism of our society; I have written and spoken rather forcefully on the topic. But to ascribe the atrocity of a deranged man in Montreal to the prevailing sexism of which we purportedly are all guilty (as you do in concert with the trendy commentators of the world) is an exercise in self-flagellation that I won't join.

"Because I am a man," writes Bert Witvoet, "I am deeply ashamed." Well, I am not. If I were, what am I supposed to be ashamed of when some lunatic murders a dozen little school children, as happened in the U.S. recently? Or when a few maniacs kill 300 innocent people by blowing an airliner out of the sky? I refuse to be held coresponsible or feel guilty for the crimes perpetrated on society by all kinds of ideologues or sick-minded people, whether their name is Pol Pot, Clifford Olsen, or something else.

Beware of McCarthyism

I take strong exception to Mary VanderVennen's statement that "... Marc Lepine is one inevitable

consequence of generations of people and thousands of years ... in which violence against women ... has been sanctioned by men." (emphasis added.) Marc Lepine is dead and describing him this way is no less judgmental than picturing him as an inevitable consequence of the strident and sickening feminism of the National Action Committee on the Status of Women.

Sure, there is sexist bigotry in our culture and we must oppose it wherever we encounter it, especially within ourselves. But does this warrant a wholesale indictment backed by such sweeping statements as "men are too macho for buses"? Come off it, Bert! When I occasionally ride the Toronto subway I see lots of male fellow riders. And while it's true that I don't care much for using public transportation, I assure you that the reasons have nothing to do with machoism.

I wish all of you at C.C. the guidance of God's Spirit in the new year. Keep up the good works of discerning and unmasking the evil spirits of our age. Only beware of spiritual McCarthyism. And please accept this rejoinder in the spirit in which it was written.

Ed Vanderkloet
Rexdale, Ont.

Just for the record — I did not say that as a man I feel shame or responsibility for the murder of 14 women by Marc Lepine. What I did say was that as a man I feel shame for what the act symbolizes: the wrong way in which men treat women.

Editor

Isolated incident

I am writing in response to your editorial of Dec. 22 concerning the Montreal massacre. While I agree with your basic argument regarding the many biases that face women today, I find it unfair to draw a connection between the actions of a disturbed individual such as Marc Lepine and the attitudes of men in general. The Montreal tragedy should be seen as an isolated incident which has caused us all to grieve.

Violence is sadly part of our society and, while many dangers are unique to women, no one, whether man or

woman, is completely safe in our fallen world. Implicating all men as you have done only increases the antagonism between the sexes and draws our attention away from the real issues which need to be confronted. Instead of accusing each other needlessly, let us work together to achieve those changes which must be made if we are ever to achieve fairness and equality.

Jane Batterink
Port Perry, Ont.

Irony and sadness

Reading the Dec. 22, 1989, issue of *Calvinist Contact* filled me with an overriding sense of irony and sadness. Most intriguing was the juxtaposition of three items: the Kuyvenhoven-Godfrey debate on women in office and evolution, a wonderful editorial cutting to the heart of sexism and a letter to the editor denouncing dancing in God's honour as "sissy stuff."

If "men will change only to the extent that women force them to," (ed.) then, as a woman who loves the Lord and his church, I challenge all Reformed Christians to fight pervasive sexism with the same passion as they fight the pervasive effects of all sin in church, home and society.

Henriette Thompson
Georgetown, Ont.

Continue facing issues of day

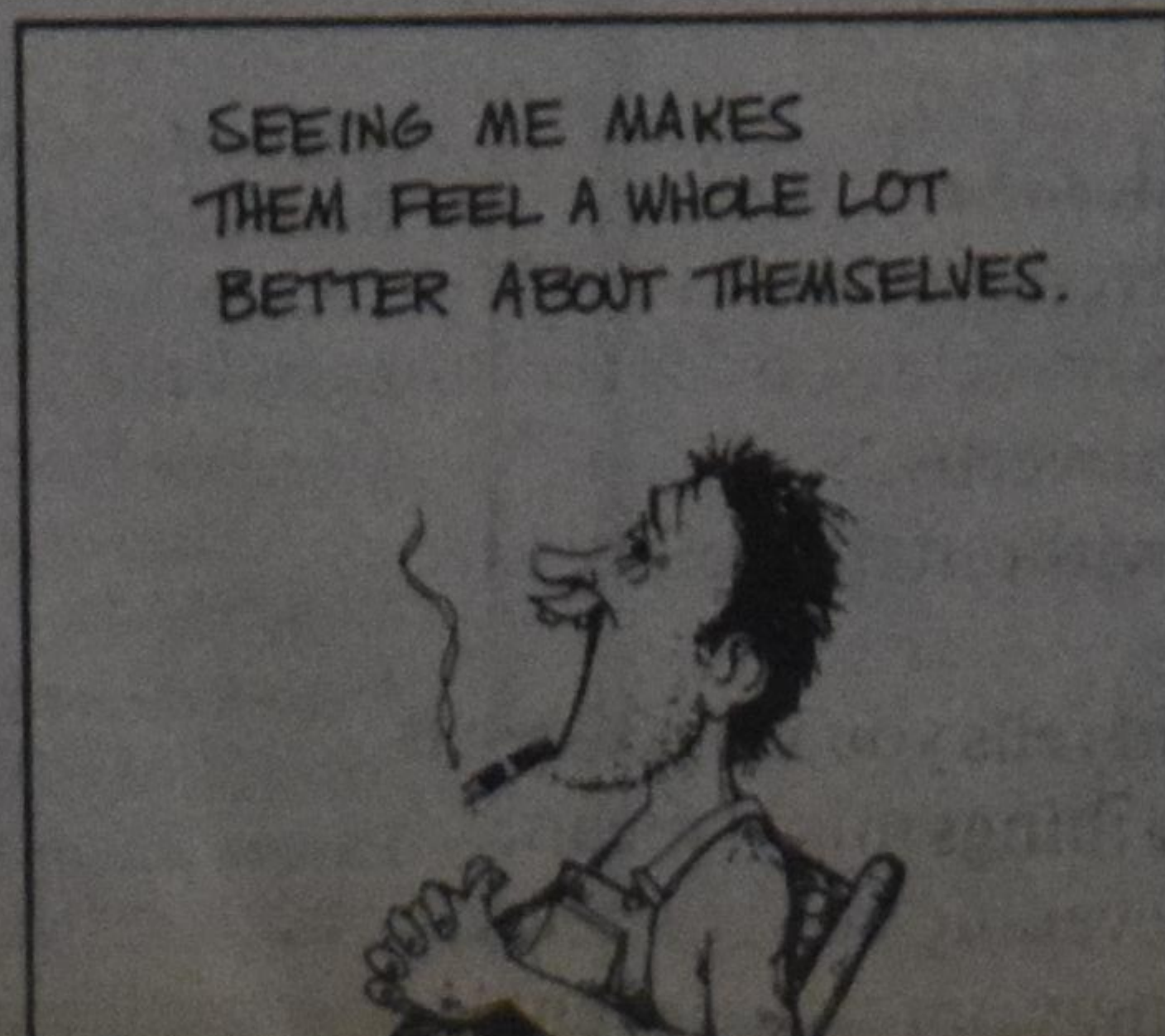
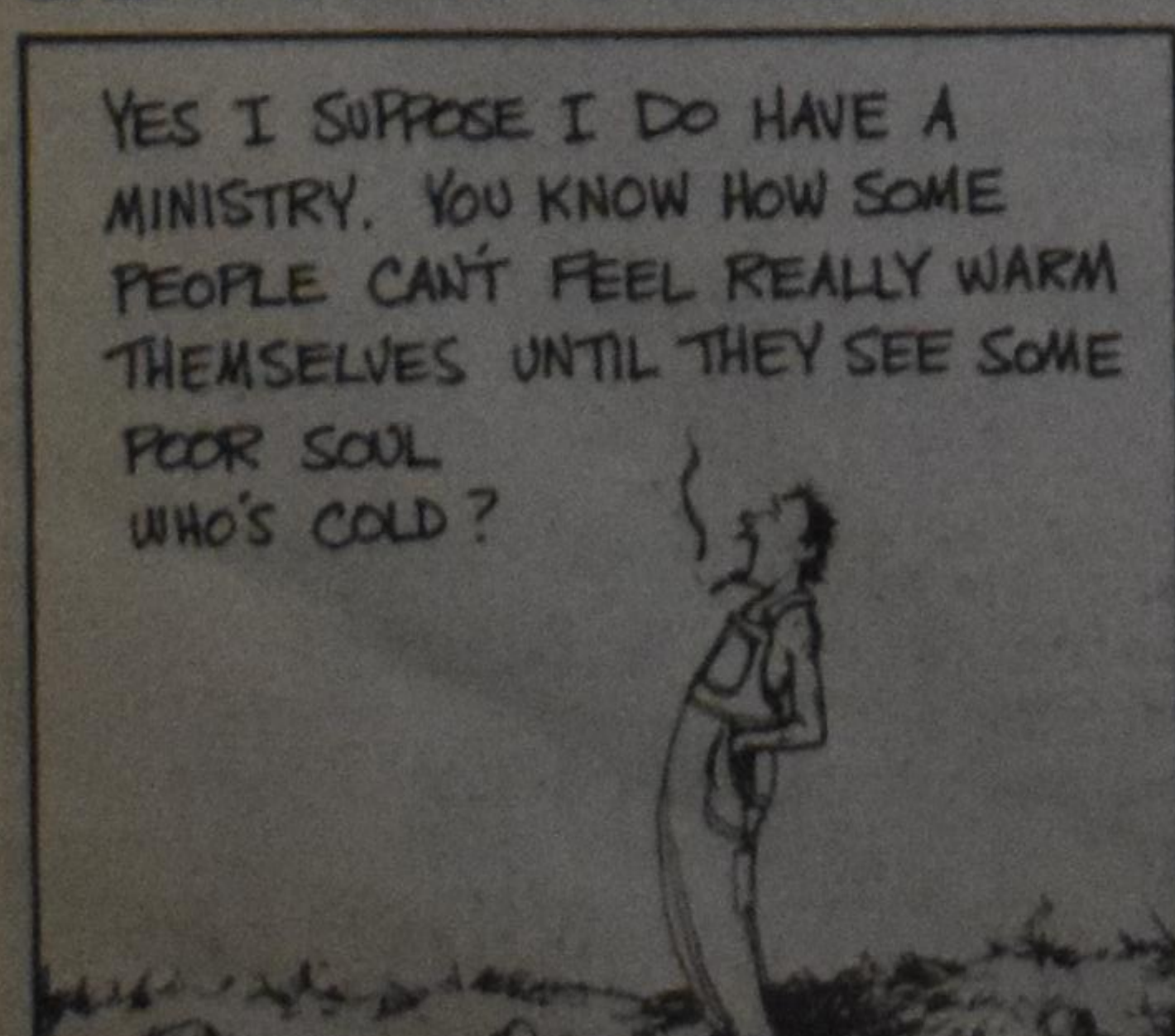
We sure appreciate your in-depth articles and reporting and your choice of topics. I know you would never be so presumptuous as to assume you could be objective. I admire your audacity in facing the issues of the day squarely. It's clear to me that you have a Reformed approach. Keep up the good work. I

find your paper inspiring!

Are you planning anything on issues that come up in the '90s? New Age? Integration of CRC "Dutch" with Canadian mosaic?

Henry Lise
Cobourg, Ont.

BEYOND BELIEF



El Salvador story had to be told

Yesterday we received the Dec. 8 issue of C.C. and I was so pleased with the editorial on El Salvador that I wanted to write you to let you know.

Today the next issue (Dec. 15) came, and it contained an article by Marian Van Til on El Salvador that needed to be told, and you did it. Thank you.

Clarence Visser
Edmonton, Alta.

Letters

The agony and the ecstasy

Oh, the agony and the ecstasy of reading *Calvinist Contact* in regard to the roles of men and women.

First the agony, featured on the front page, Dec. 22, 1989—a tiresome and fruitless debate between two theologians. As for Dr. Godfrey's view on "women and the church," I concur with his daughter's opinion: "it stinks."

No doubt the question has been raised before, but how can Dr. Godfrey believe that the silence of women (i.e. women out of office) is a biblically correct norm for Christian women at this point in history,

whereas having women covering their *long* hair (I Cor. 11:15-16), which is mentioned only two chapters earlier in the Bible, is never an issue. I know many short-haired, Christian women who do not own a single hat, and theologians rarely make an issue of that fact. Why the discrepancy in the sort of attention that is given to each of Paul's instructions? Is it perhaps because speaking women are more threatening to male theologians than short-haired, hatless ones?

I would like the theologians and others to examine their need to selectively attend to

some of Paul's instructions while overlooking others. Are they perhaps motivated as much by the fear of changing the status quo in which they feel comfortable as the desire to do God's will? They need not fear the women of the Christian Reformed Church. We share your faith, and your goals. We are the mothers who nurtured you, the wives, friends, sisters and daughters who love you. Most of us have not deserted the church in our frustration but have stood by loyally, waiting till the theologians are ready to listen to women who speak.

On page 5 more agony. The reader discovers that "Men can't dance for the Lord." I had read with interest last month the story of dancer John Vandervelde. What courage it must have taken to make the unorthodox decision to leave behind an engineering career to do what he believed he was called to do. Who says men who dance for the Lord are "sissies." "David wearing a linen ephod danced before the

Lord with all his might" (2 Sam. 6:14). John Vandervelde needs not our disdain but encouragement.

Then on page 4 the ecstasy of reading Bert Witvoet's excellent editorial "After the Massacre." May the present and coming generation take up the editor's challenge to redirect their ways to find a cure for the disease of sexism evident "... in our advertising, our operas, our comic books, our serious literature, our clothing, in the use of public transportation, (men are too macho for buses), in our jokes, our dating and courting, our parties, our lovemaking, our wage earning, our promotions, our calendars, our church life and leadership, our housekeeping and meal making, our nurturing of children ..." etc.

As Mary Vander Vennen put it, let's stop living out "the curse" and instead live out of God's redemption in Jesus Christ."

Sophie Vandenberg
Mississauga, Ont.

Refer to Catholics as 'Roman'

My wife and I read *Calvinist Contact* "te hooien te gras" (at odd moments), as when I take it with me to the shopping mall, so I can read in quietness while my wife does her "thing."

I was planning to write for quite a while. We would like you to use the full name "Roman Catholic" when you talk about the Church of Rome. In the old country, whenever we talked about someone being Catholic, they used to correct us: "Oh, you mean *Roman* Catholic." You know what we mean. We Reformed people also believe in one holy catholic church.

We wouldn't miss C.C. for the world.

William and Atty Prosper
Athens, Ont.

We know exactly what you mean. But popular usage often takes short cuts and uses "Catholic" more often than "Roman Catholic." We are charismatic, too, if the Holy Spirit has given us gifts; but, again, one group has stated its claim on the word. I don't suppose we are the only ones who are "reformed" by Word and Spirit?

Editor

ATTENTION former members of Grace Christian Reformed Church of Chatham, Ont.

The congregation of Grace CRC of Chatham would like to invite all former members to join us for our **25th anniversary celebrations**. A social hour and banquet will be held on Saturday, Jan. 27, 1990, beginning at 4:30 p.m. in the Calvin Christian Secondary School auditorium. Tickets are \$15.00 per person. Special worship services are planned for Sunday, Jan. 28, at 10 a.m. and 5 p.m. For your banquet tickets please call Marg Koning at 1-519-354-8000 before 5 p.m. After 6 p.m. call Wyn or Keith Groen at 1-519-354-1224.

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Cinema summaries

Marian Van Til

My Left Foot

Rated PG

Stars Daniel Day-Lewis, Ray McAnally, Brenda Fricker, Riona Shaw, Adrian Dunbar, Ruth McCabe
Directed by Jim Sheridan

The birth defect cerebral palsy is so gut-wrenching because it often imprisons a brilliant and creative mind in a useless body with no means to communicate either one's slightest wishes or most profound longings.

My Left Foot is the true story of Christy Brown, a man who triumphed over those severe limitations and who wrote and painted his story with the only controllable part of his body: his left foot.

Born in 1932, Brown was the 10th of 22 children in an Irish Catholic family in Dublin. The Brown's refusal to institutionalize their son was about the most progressive treatment that could have been hoped for at the time; everyone but his mother assumed Christy was an idiot.

Keeping him home turned out to be a Godsend. The bright boy observed and absorbed every detail going on around him, including his siblings' school homework. His mother's seemingly groundless conviction that he was not a moron is finally vindicated when at about age 10 he laboriously scrawls "mother" on the wooden floor of their simple livingroom, holding the chalk between the toes of his left foot.

Courageous fight

In the early '50s strides were finally made towards providing physical and speech therapy for people with CP, and Christy is eventually able to speak well enough to be understood. His artistic talent also blossoms and his therapist helps arrange a successful exhibition of his works.

He, of course, encounters many things that any human being might face: he is devastated when he finds his therapist is not in love with him. But he grows from that experience (and eventually does marry). When his father dies of a heart attack, he is able to ease his mother's financial burden (she still has young children at home) with money he gets from writing his biography.

My Left Foot tells Brown's story superbly. While much of that can be attributed to director Sheridan and the fine supporting actors (most of whom have worked on the stage), Daniel Day-Lewis as Christy Brown makes the film resonate with viewers. It is straightforward, unsentimental and natural.

Imagine the difficulties inherent in an able-bodied 32-year-old actor portraying a wheel-chair-bound, profoundly handicapped character from age 17 to into his 40s.

It is so easy to get it wrong, to exaggerate or caricature the taut posture, uncontrolled mannerisms and impeded speech. But to prepare for the role, Day-Lewis spent two months observing young patients at Dublin's Sandymount Clinic for children with CP, another six weeks in a wheel chair trying to understand as much as possible Brown's incapacitation — from having to be dressed and fed, to not being able to wipe the drool off his chin, and all the other little indignities intrinsic to such necessary and total dependence on others.

Whole texture

Day-Lewis believes that the appeal — and, we might add, the truth — of the film is that it reveals "the whole texture" of Brown's life and world. "While the film considers Brown's strengths a great deal," says Day-Lewis, "I felt I wasn't scared to show him in moments of self-pity and volcanic rage." In fact, it was the actor's intense preparation for the role that evoked that range of emotion in him as he sought to understand Brown.

My Left Foot is not only entertaining but broadening. Contrary to what one might expect, it is not difficult to watch (but for one exceptionally well-played scene when it had to be, during which we are caught up in the embarrassment that Brown's public temper tantrum causes his friends after he prods his therapist into telling him her love for him is Platonic, not romantic).

I had one question, a religious one, after the film. The Brown family's Catholicism plays no role at all in the movie (except in producing 22 children); but given the setting, times and circumstances, that seems unlikely. One gets the impression that especially in Christy's remarkably strong mother there may have been an undercurrent of rock-solid faith which motivated her and kept her going. If so, did she impart any of that to her handicapped son? Or was his triumph simply the result of a humanly courageous struggle against great odds? Unfortunately, while something in the film leads one to ask those questions, it doesn't answer them.

Come on in and watch me dress

I have to fly a lot — a mixed blessing. In the air I sometimes feel closer to God; but it's also true that the airlines keep losing my clothes — three times this fall, the last for more than two days. That meant I had to attend a formal dinner in the getup that had been on my body since I left home: bland grey slacks, a well-washed sports shirt that had already lost all power to inspire, underneath a functional maroon sweater. Perfect for travelling in, but an eye-sore for a grand turkey dinner our company had organized for 900 teachers, and where about 20 company colleagues and I would serve as hosts. Did I smell already? What would the BIG BOSS from New York say? Would he judge me to be disrespectful by not having donned my very best suit for the occasion? All my teasingly sympathetic colleagues pledged to tell him the story of my lost clothes as soon as they spotted him.

He came about 15 minutes after the bar opened, and no sooner had I seen him than he spotted me too, and immediately worked his way through the crowd, smiling. He stuck out his hand and said, "How's our author from central casting, and where is your pipe?" "They" had told him, and he was amused. I could rest easy.

Late that night I made my way back to my hotel room and the message light on the telephone heralded potential good news. Indeed, my lost suitcase had been found. In four minutes the battered item, complete with tag from an airline of which I had never been a customer, rested on the bed. Carefully I unpacked its contents. My very best suit was wrinkled but I knew it would hang itself back into shape overnight. What a joy it would be to get dressed in the morning.

I dreamed that night, as I often do in times of tension. I found myself in the shower with the hot water going full blast, all environmental and stewardly caution to the wind. My loud song added to the noise of the erupting waters, but over them both I heard many voices. And when I finally stepped from behind the curtain, two friends were waiting on the mat. They applauded, and were answered by loud shouts of approval from behind the bathroom door. I slowly and luxuriously dried myself, lavishly applied deodorant, let the electric shaver linger lovingly on the non-bearded part of my face, and combed my hair with great care.

Now I was ready to face all the others. Still splendidly naked, I entered the bedroom,

For the time being...

Adrian Peetoom



to the ringing endorsement of about 40 people, friends all, who had come to rejoice with me. The clothes that had been lost had been found again. I dressed, and each modest garment received equal and appreciative due: black shorts, white undershirt, the best dress shirt I owned, the very best socks Johanna ever knit. There I was, ready now for my prime suit.

My dream continued, uninhibited: I lifted my hands above my head and gracefully pirouetted in full view of all my friends, who held their breath. I approached the closet to lift out my pants, showed them to all and graciously slid first one leg and then the other into the appropriate pantel orifice. I buttoned, zipped and belted. I took the tie, my very best tie, the one on which I had managed to spill plenty of

spaghetti twice before at the subsequent professional cleaning cost of \$7 each time. I gave the tie my very best Windsor knot, but when the mirror told me it wasn't quite perfect yet, did it all over again, for this was not a day for flaws. And then I put on my jacket, that fine garment full of subtle colours that showed up my still fairly contained figure to full advantage.

Thunderous applause reached as far away as the lobby. Champagne bottles were opened. From the left came a truffle, from the right black caviar. In the background swelled the final chorus of Beethoven's ninth. What a day this would prove to be!

I jolted awake. Despite the happy ending, I hope no airline ever loses my clothes again!

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Church

Marian Van Til, page editor

Irish Christians launch evangelical alliance

DUBLIN, Ireland — Believers in the Republic of Ireland launched their own evangelical alliance last month at a meeting in Grosvenor Church, Dublin.

A few weeks prior to that gathering, evangelical leaders were invited to a meeting at the Dublin YMCA to preview and react to the plan for the new group's organization and program. The program stresses areas where there is agreement among evangelicals rather than tackling issues that would divide. The possibilities include publishing a magazine, and engaging in joint evangelistic work, Bible training and the publication of literature.

Still earlier, a steering committee for the planned Irish Evangelical Alliance met with invited representatives from World Evangelical Fellowship, the Evangelical Alliance of the United Kingdom and its regional sub-unit, the Northern Ireland Evangelical Alliance, to seek their backing and co-operation. The steering group members are drawn from the Church of Ireland (Anglican), Presbyterian, Methodist, Baptist, Pentecostal churches, Brethren assemblies, and house churches.

After an initial meeting, the steering committee for the projected alliance sent out a report documenting the significant rise in conversions and the improved climate for co-operation in the Irish Republic. It expressed their shared conviction that the time is ripe for formation of an Evangelical Alliance in the Republic and that it is crucial that action be taken promptly if the unique opportunity is not to be lost.

In previous generations, the report noted, evangelism occurred mainly among the Protestant minority, but now most converts are former Catholics. There has been a general weakening of the once-monolithic Roman Catholic position, particularly in populous areas. The Republic has a large number of young people — 50 per cent of the population of Dublin is under 25 years of age. Although these younger citizens do not give blind allegiance to the Catholic Church, they still have a Christian worldview. So they are seeking other Christians (such as the evangelicals) with whom to associate. The number of foreign missionaries in Ireland is in excess of 300.

House groups are mushrooming both in Dublin and across the country. There is now an evangelical witness in almost every Irish community, something unheard of even five years ago.

Overcoming tendency towards separatism

The report also noted a more general openness to evangelical co-operation than existed even four years ago. Evangelicals are taking steps to relate to one another as congregations. Even the more separatist evangelicals have become more open. Evangelicals are more charitable and broader in their attitudes to fellow evangelicals. But the fear was expressed that "unless there is a forum for these various groups to meet, there will be a tendency towards separatism."

The steering committee decided that the IEA should be centrist, bringing together the whole spectrum of evangelical witness in the Republic. Although extremist fringes may decline, the ethos of the IEA will be more inclusive than that of the short-lived Association of Irish Evangelicals. (Pentecostals and house churches were

excluded from the AIE, whose membership was limited to individuals, not churches. It collapsed in 1985 for lack of funds and of time devoted to it by its leaders.)

The more conservative evangelicals have been waiting to examine the IEA's doctrinal statement. Since it is a classic orthodox statement, they are believed likely to join after reviewing it.

It was decided that, once formed, the IEA should relate directly to World Evangelical Fellowship rather than indirectly through the British Evangelical Alliance. Because of historic antagonisms, the British alliance agrees that it must keep a low profile, particularly at the outset.

Solid plans and adequate funds are essential for a high-profile launch of the IEA, the steering committee believes. (Ireland has seen several projects that fizzled after money was raised for them.) Outside support will be required for an initial period. One reason is that the evangelical churches are now ministering to the lower classes of society, who lack the financial resources to fully support the project.

Costs for the initial launch of the IEA plus support for a full-time secretary (director) for the first year are projected at 22,000 Irish pounds (or U.S. \$31,000). Irish believers expect to contribute one-third of the launching cost, but WEF is seeking to raise by next Easter the remaining two-thirds plus the personnel support for this project.

WEF Executive Council member John Langlois said, "I came away from the [steering committee] meeting very encouraged. The denominational spectrum was as broad as could be hoped for. The spirit in the meeting was excellent. It was a very spiritual meeting, those present trusting God to lead."

"I feel optimistic about this project and that it is right for WEF to participate. It is obvious that the Lord is moving in a new way in the Republic of Ireland. WEF and the European Evangelical Alliance could help the work in the country enormously by strategic participation in the vision."

East Germans eager for Christian literature

SCHWELM, West Germany (EP) — An unprecedented number of responses to an effort to get Christian literature into homes in East Germany has encouraged leaders of Every Home for Christ, which has been able to distribute 30,000 Christian books and tracts to East German visitors in Berlin. Enclosed in the books are gift tokens for brochures

and correspondence Bible courses.

Over 900 requests from East Germans have been received, reported the Rev. Joerg Enners from the mission center in Schwelm, West Germany. The response is 30 times the rate usually recorded after similar campaigns in the West. The evangelical mission intends to reach every home with

Christian literature.

So far, campaigns of this nature have not been officially permitted in East Germany, but Enners expects that his organization will soon be allowed to extend its activities there. Every Home for Christ will also distribute 100,000 free Christian calendars at border crossings between West and East Germany.

Religious revival imminent

NEW YORK, N.Y. (EP) — Expect a worldwide religious revival during the 1990s. That's the word from Megatrends 2000, which notes that baby

boomers who rejected organized religion in the '60s are back in church today — with their children. Japan has revived Shinto neighbourhood

festivals, and fundamentalist Islam is growing around the world as the year 2000 approaches.

Dutch Reformed Church asks pardon for political prisoners

JOHANNESBURG (REC) — The Dutch Reformed Church in South Africa has asked President F.W. de Klerk to consider pardon for those political prisoners who have been sentenced to death. The request came from the church's General Commission for Doctrine and Practice, chaired by Johan Heyns.

The commission stated that it was not making a call for the elimination of the death

penalty on the basis of scripture but was making a special request in the light of the present situation in South Africa. The commission requested the government to pay immediate attention to the scope of the trials and the number of capital crimes. It urged the government not to use capital punishment for situations where there was no loss of life.

Complete religious freedom in Hungary

BUDAPEST (REC) — Hungarian Prime Minister Miklos Nemeth has apologized to church leaders for the past policies of his government. He insisted that the churches now have complete religious freedom. He strongly criticized the state's intervention in church life during the last three decades.

Nemeth's comments came at the founding meeting of a new National Council for Religious Affairs. The council is to be an advisory and consultative body

whose main task is to correct grievances, many of them over property disputes. The new council was founded October 22, just days after the Hungarian government reconstituted itself as a republic. Formerly, it was a communist "People's Republic."

The director of the new government's Secretariat for Church and State Relations, Barna Sakardi Nagy, said that the government has abolished the laws and decrees that were the means of interfering in church life. Churches may have their own programs, they may give religious education to public school children, and "all restrictions on publishing have been lifted," according to Sakardi Nagy.

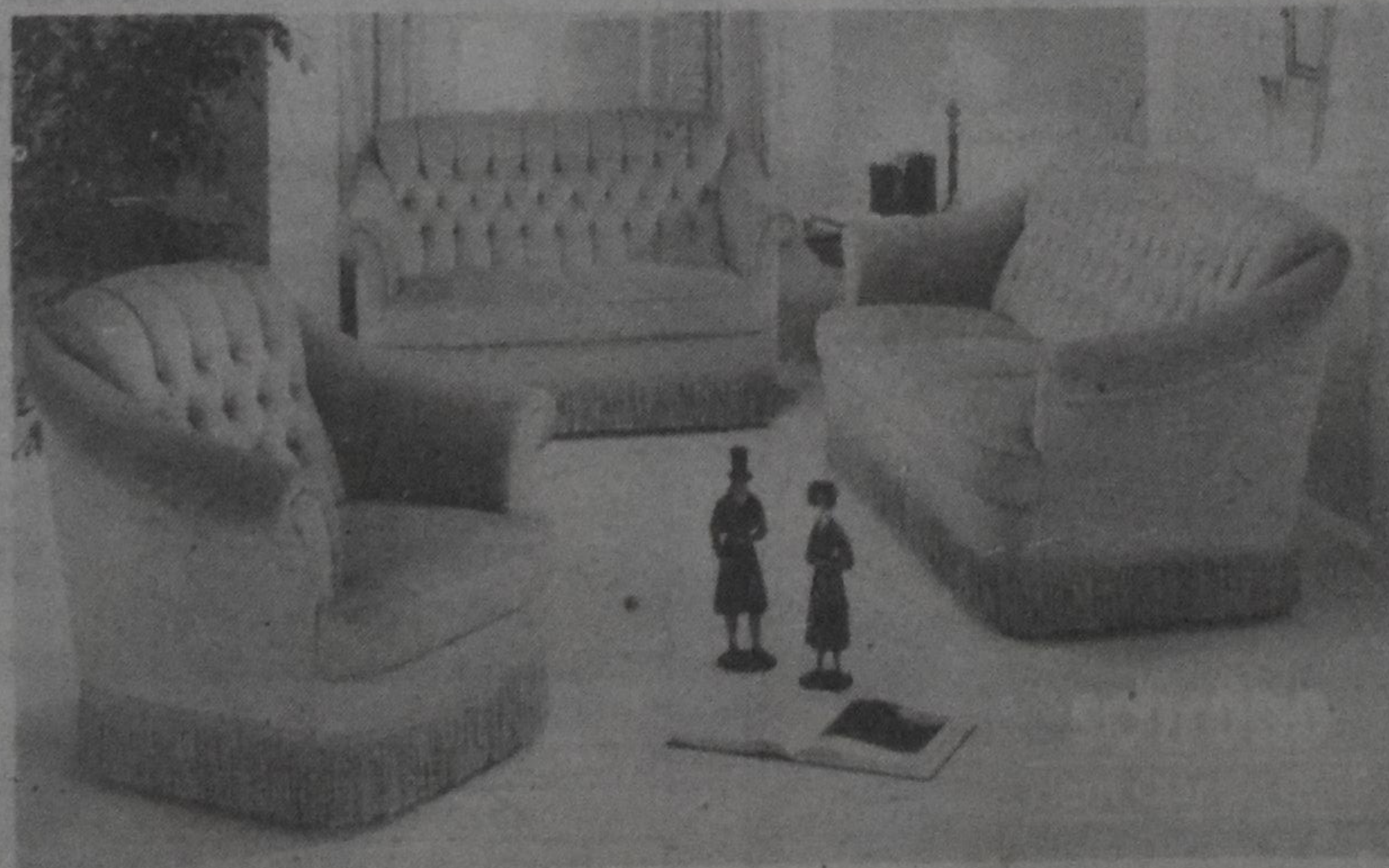
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Living with an authoritative Bible

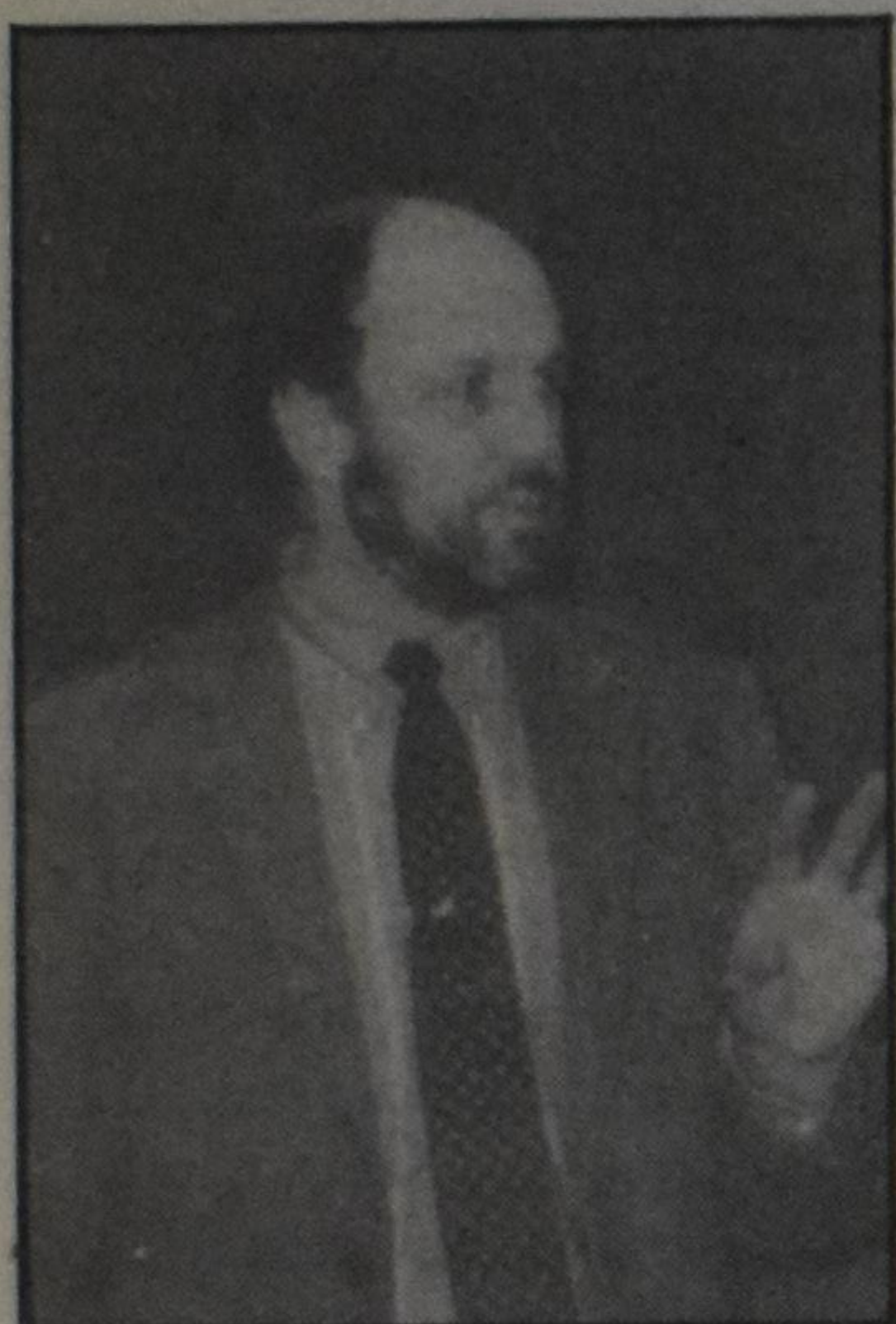


Photo: Robert VanderVennen
Thomas Wright explains how we can live under the Bible's authority.

Robert VanderVennen

TORONTO — The Bible is mostly narrative history. How can that kind of writing be authoritative for our lives today?

To answer that question Prof. Thomas Wright of Oxford University suggested in a recent lecture at the Institute for Christian Studies that Christians imagine that someone has discovered a previously unknown five-act play by Shakespeare. But, alas, the last act is missing. What should be done? Better than having a playwright draft a last act, some good Shakespearean actors could be asked to immerse themselves in the roles in the first four acts and then improvise the last act. The first four acts would need to be taken as absolutely binding — no changes permitted.

That suggests how the Bible is authoritative for us, said Dr. Wright. We are in the "fifth act" of God's drama, and we must act in ways totally consistent with the first four acts that God has given us in the

Bible. Those four acts are creation, the fall into sin, the story of Israel, and the story of Jesus. In fact, we also have Scene I of Act V, the story of the early church, and we even have ideas from the book of Revelation on how the drama ends, asserted Wright.

No script for us

Our task, and the calling of the church, he says, is to live with the authoritative Bible in this way. Anyone can challenge others as to whether we live in ways consistent with Acts I-IV. We must tell the story over and over, for it is not just the church's story but the story of the whole world. When that story is told it will make sense and will resonate in society. Then the Bible will truly be the bloodstream of the Church.

Wright argues that we accept the Bible as authoritative when

we commit ourselves to live in Act V and be bound by what has gone before in Acts I-IV. That is how the Bible in story form is authoritative for us. This is a very high view of the authority of the Bible, says Wright. It is also a high view of the work of the Holy Spirit, because like the actors in Act V, we must improvise rather than follow a written script.

We must not let worldly models of authority dictate to us how the Bible can be our authority, says Wright. The Bible's authority is not that of a manager of a business nor an officer in the army. It is not the authority of "timeless truths," like prooftexts in creeds that act as though the Bible is the wrong kind of book and what it really needs is a good logically organized system. Nor is the Bible's authority that of a set of rules to govern our morality.

The Bible is what it is, and we need to come to terms with how its history stories are authoritative for us.

"The Bible is the Holy Spirit's means of equipping the people of God to be God's people for the world," says Wright. It functions authoritatively in concrete ways, also in issues like abortion. We don't solve problems like that by using the Bible as a rule book — it doesn't usually give short answers for today's situations because ethical issues are not that simple. Rather we must think through the whole story of the creation of people, and steep ourselves in everything the Bible says about people. That, he says, is how to go about acting with biblical authority in Act V.

Redeemer inaugurates Benner as psychology prof

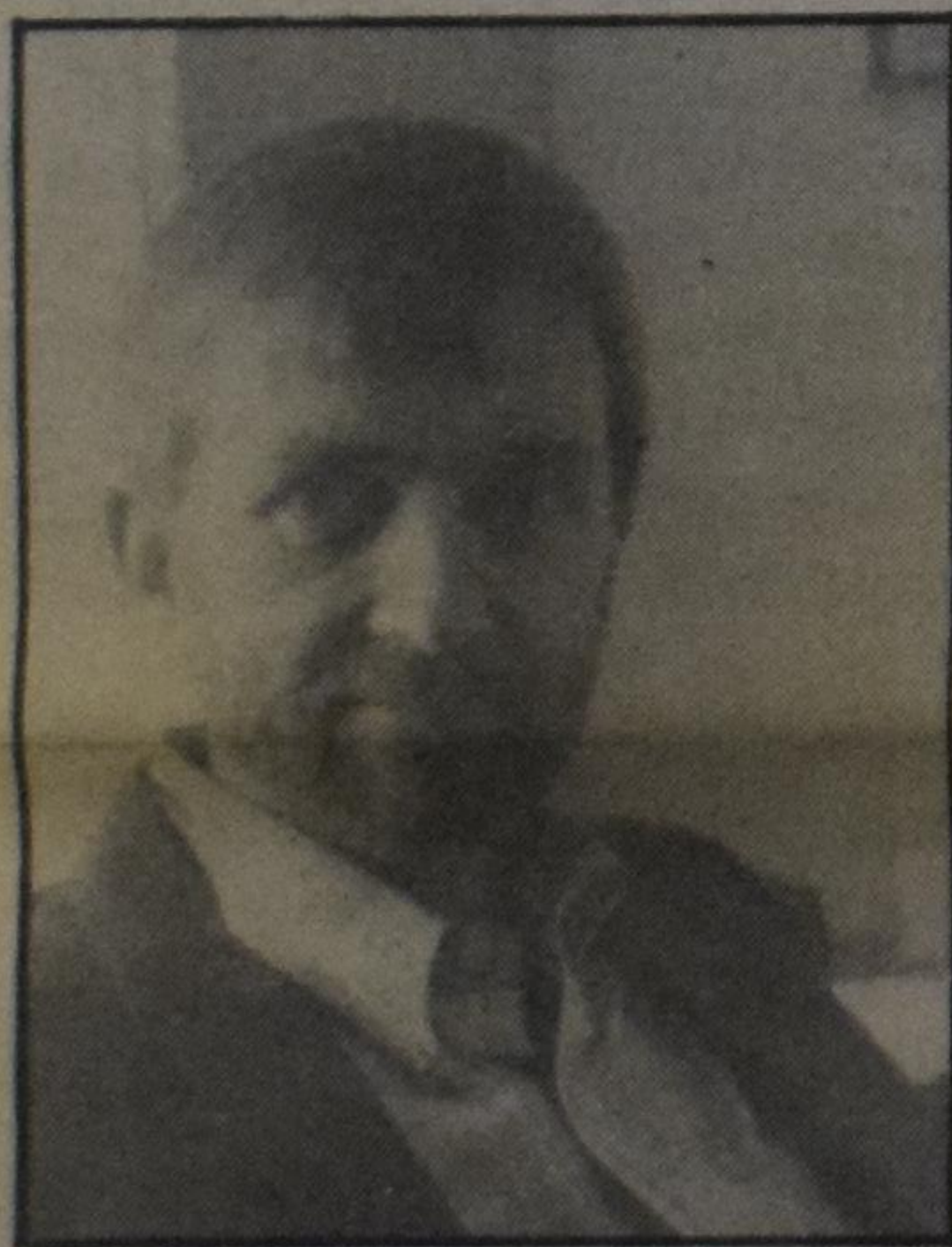


Photo: Francis Strooband
Prof. David Benner inaugurated at Redeemer College.

Daina Doucet

ANCASTER, Ont. — In a formal ceremony rooted in

European tradition, Dr. David Benner was recently inaugurated as Professor of Psychology at Redeemer College. Among the 200 guests were several of Benner's former academic colleagues from Wheaton College, as well as students and faculty members from McMaster University and other places.

Benner's inaugural address was on the religious and psychological factors in multiple personality disorder. He is a widely recognized authority on the subject, and is a founder of the International Society for the Study of Multiple Personality and Dissociative Disorders. Benner's address developed his

Christian approach to this problem through a case study. "He showed scholarly depth which was clearly informed by a Christian approach to the discipline," commented Dr. Justin Cooper, Vice-President Academic of the college.

Benner came to Redeemer from a position as chair of the Graduate Department of Psychology at Wheaton College. Before that he taught psychology at Ontario Bible College in Toronto. He is the author or editor of seven books, including *Psychology and the Spiritual Quest*, which was nominated for the 1988 Book of the Year award of the Society for the Scientific Study of Religion. He was cited in

1980 as an Outstanding Young Man of America.

This inaugural address will soon be published by Redeemer College.

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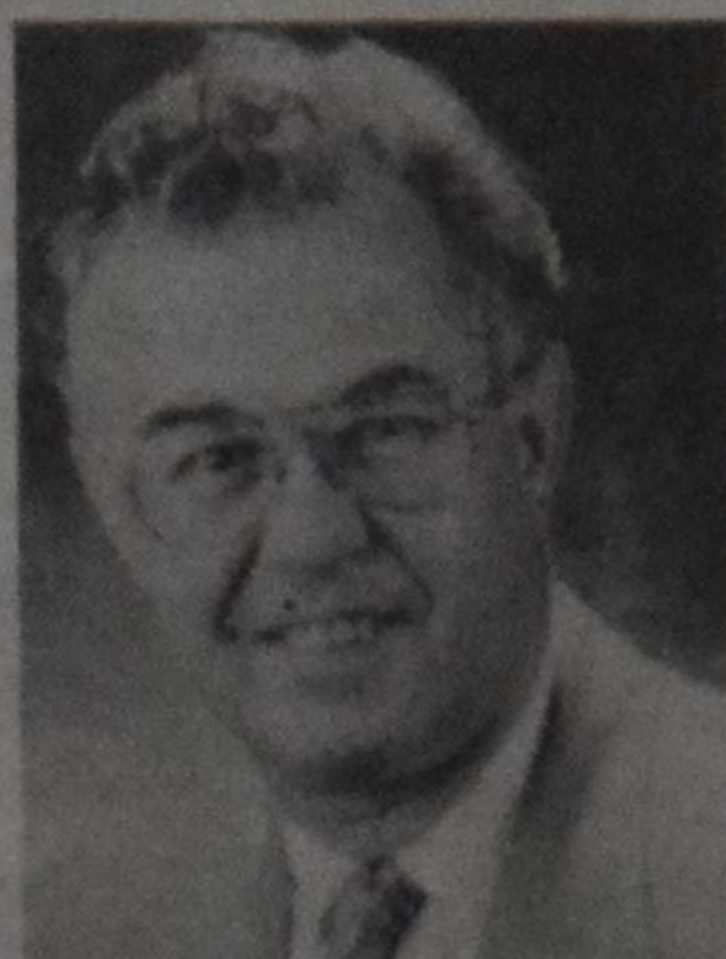
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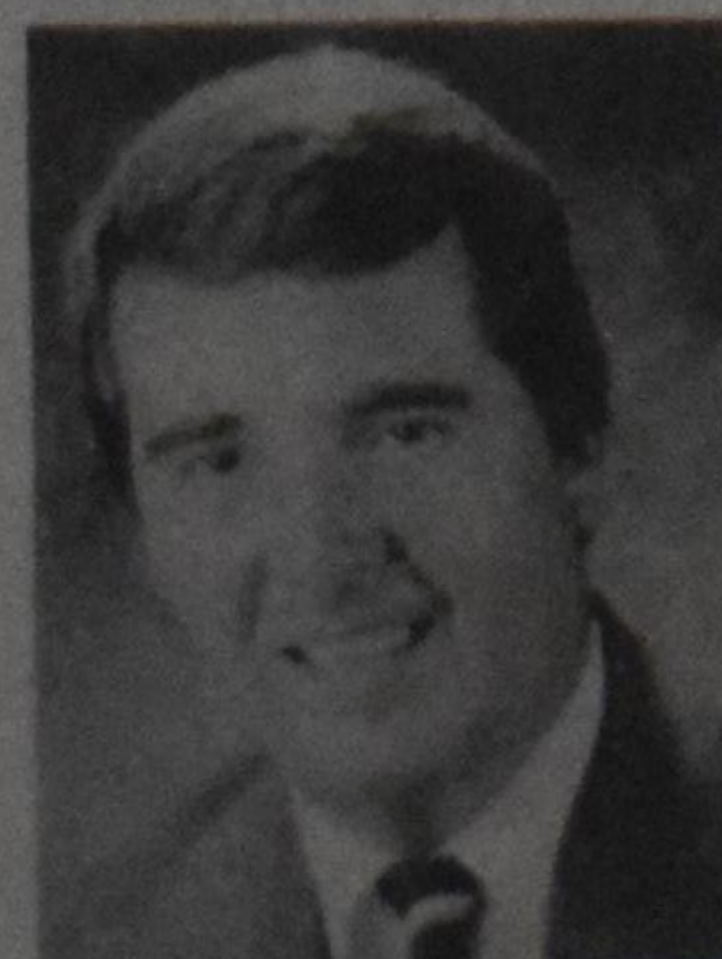
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Feature

What is schizophrenia?

Daniel Y. Patterson

Schizophrenia is a medical illness which tends to run in families like sugar diabetes and heart disease. The illness usually doesn't show itself in childhood but shows when the patient is in his or her 20s. It usually comes to the surface when the individual is under some emotional stress of a job or the stress of a difficult marriage. When other people are under stress, they may develop ulcers, high blood pressure, or maybe drinking problems; but when people with the illness of schizophrenia are placed under the right combination or severity of stress, their illness *shows* itself in the form of an "episode."

The most distinctive sign of such an episode is that the person's mind begins to "play tricks" on him or her. If you have schizophrenia, your mind can play tricks on you in two ways. First, your senses can

play tricks on you; we call that a hallucination. Hearing voices or smelling odours which are not real are examples of hallucinations.

Secondly, you can begin to believe things which aren't in

fact true. We call these beliefs delusions. The most common delusion with schizophrenia is a paranoid delusion. People with schizophrenia believe others are planning to do them harm — either physical harm or harm to their families, careers, property, etc. Patients with schizophrenia have had other types of delusions — for example, that other people could read their thoughts, that they (the patients) were important people, that they could predict the future, etc.

Episodes of schizophrenia are very upsetting to patients and their families. The patient is usually very agitated, unable to sleep or eat; hospitalization is often necessary.

Schizophrenia is not a "curable" illness in the true sense, but it is an illness which usually can be well controlled.

The proper treatment and control of schizophrenia, as with similar illnesses, includes three components:

1) *Medication:* The medication (neuroleptics) used to control schizophrenia is as necessary as insulin is to control sugar diabetes. Most patients with schizophrenia must take maintenance medication to keep their schizophrenia under control.

2. *Education:* Patients and their families should know as much about their illnesses as professionals can teach them. That's why I have written about this disease and why I hold monthly classes with patients and their families. The more patients know about schizophrenia and how to keep it under control, the easier our job is.

3. *Counselling and*

psychotherapy: To simply give medication and educate our patients is not enough. Schizophrenia usually shows itself when the patient is under emotional stress. Patients and their families often need counselling or psychotherapy to eliminate or reduce the emotional stresses in their lives.

Finally, it is very important for our patients to realize that they are otherwise normal, average people who happen to have a medical illness called schizophrenia. Although there is a great deal of misunderstanding about this illness, it is no better or no worse than hundreds of other illnesses.

Reprinted from Living with Schizophrenia.

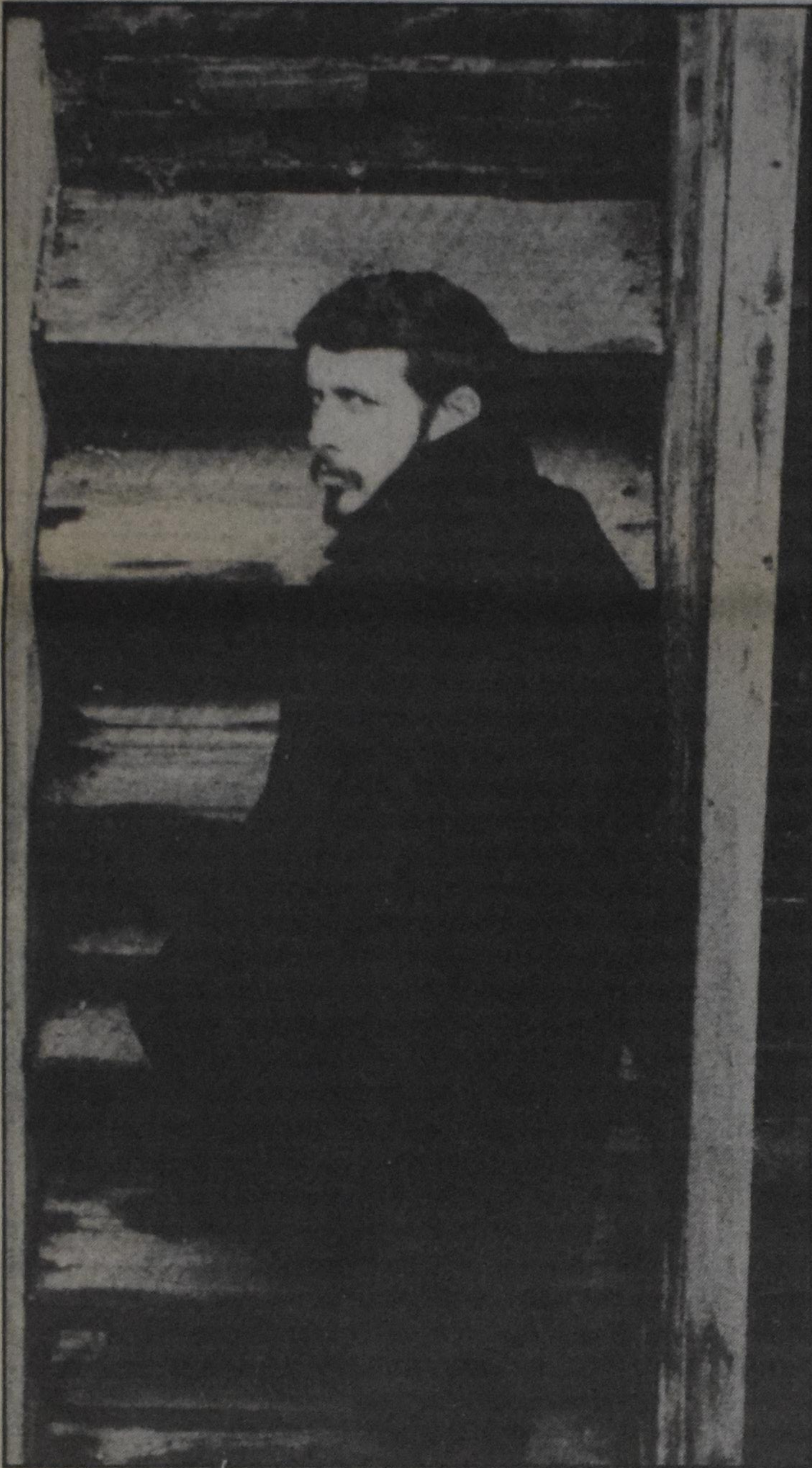


Photo: Call Them Canadians

"Schizophrenia is not a 'curable' illness in the true sense, but it is an illness which usually can be well controlled."

Our son suffers from schizophrenia

Bert Witvoet

I'm in the home of a couple whose 22-year-old son suffers from the dreaded mental disease schizophrenia. Pain is written all over their faces as they recount how their son changed from a vibrant young person who almost got his high school diploma to a person who is no longer motivated to achieve and can no longer function in the rough and

tumble of society.

They don't want to reveal their names to readers of *Calvinist Contact* because their son might read it or hear about it. People who suffer from schizophrenia retain their understanding of the world, except that information gets confused through delusions or hallucinations. They know what it is like to be normal, and thus they suffer from the

awareness of their illness as well as from the illness itself.

When Peter (not his name) was between the ages of 15 and 16, his parents started to notice that something was wrong. In 1984, the family spent their vacation in Holland. "We had some misgivings about taking him," explained Peter's father. "He would clutch his arm and sit with his eyes closed. It was as if he was going into his own world. He was becoming lonesome."

This "lonesomeness" has gotten worse. Today, Peter cannot communicate with his peers.

Other symptoms showed up. Peter would sit in front of the television set and think that the television characters or announcers were talking to him only.

Years of suffering

At first, psychiatrists did not tell the family that Peter suffered from schizophrenia. But eventually the hard reality of the truth was disclosed. With the onset of the disease came years of suffering both for Peter and his family.

One of the problems is the matter of social relations. Many families who experience the trauma of schizophrenia go into the closet. They are ashamed or afraid to share their problem with their friends or fellow church members. It's too difficult to understand. Many people don't know how to act or what to think of this illness.

Peter receives medication, which, although it does not cure his illness, controls it. But there are side effects to the medication. Sometimes his jaw muscles can't move. Eventually, Peter was hospitalized.

Because he has known a normal life, he struggles with his illness. "Why am I ill? What

is there for me to live for?" He understands that it is a genetic disease, a chemical imbalance. But that does not make it any easier. The disease is accompanied by frequent mood disorders.

Peter's father quotes a Dr. Priscilla Slagle to make clear how distressing mood disorders are: "In my opinion, mood is the most consistent determinant of the quality of our lives. No matter what is going on, we can handle it if our mood is good." To this, Peter's father adds, "These people are mentally ill. They can live long but they cannot live well."

Peter can surprise his parents too. He can be interested in politics, in elections. But, then again, he won't bother with a watch. "There is a total lack of motivation in his life."

About one per cent of the population suffers from this mental illness, says Peter's father, who has studied the statistics. Until the 1950s, all these people were locked up. Now, 25 per cent are institutionalized. The other 75 per cent are out of the hospital. "That is the biggest problem today. Who is looking after these people?"

Peter's father sees a challenge here for the Christian community. Very few people with schizophrenia can live at home. Even if they do go to an apartment, they need Christian care. Eventually, too, their parents get older.

"The Ontario government is committed to getting them out of the large institutions. But they will apply money to small group approaches," says Peter's father. Christian Horizons has benefited from this type of funding. However, Christian Horizons provides care for the mentally retarded, not the mentally ill.

There are at the moment three secular homes in Ontario

which take in mentally ill patients. Peter's parents would like to see the church get more involved in setting up Christian homes. Homestead in Hamilton is such a place, but it provides help for only seven "high-functioning ex-psychiatric patients." Salem Christian Mental Health Association, even though it was founded to provide care for the mentally ill, has changed its directions and is no longer aiming to provide such care.

Peter's parents hope to establish a parent-controlled association. "Homestead is like a school run by teacher," says Peter's father. "It is funded by deacons, but deacons have no control over it."

According to Peter's father, "People who suffer from schizophrenia need spiritual but also physical and mental, rehabilitation. They need an employer who can create a good environment and menial work. Some come to a level of functioning, some are hospitalized for life, some are in between."

"We constantly pray for recovery, pray that our son may handle his illness, may function and lead a God-glorifying life. He can have deep spiritual insight," says Peter's father. "It's good that people understand the depth of suffering. Christians can provide real comfort. He needs a few good relationships."

A classic casebook

D. Dawson, MD

He is 19 years old. His older brother is in his third year at University and his parents hoped he'd soon follow. But he dropped out of school two years ago and sits around the house. Mother had known something was wrong even before that.

He hadn't made friends easily. He hadn't attended school dances. He didn't like shopping for himself. He moped around the house. He spent hours in his bedroom. His interest in things, music, sports, faded away. He spoke to his parents less and less, and when he did it was usually in a surly tone of voice.

She wanted to comfort and help him. It was obvious to her he was especially sensitive, but when she reached out to him he backed away. His father was less tolerant. "If you'd only stop mollycoddling," he'd say. "You've spoiled him from the start."

They fought over him at first but then learned to live around him, except when he did something strange, write on his bedroom wall, wander into the living room and quote from the Bible, take his stereo apart and leave it, hide when his aunt and uncle and cousins visited.

Questions, questions

Sometimes he knew something was wrong. But his mind wouldn't let him hold on to it, hold on to the problem. He couldn't bring himself to speak to people, make friends. They confused and frightened him. Maybe because they were phoney. Maybe because they were all malevolent.

He perspired a lot and that worried him. His body worried him. He sat long hours and

thought about it. It all made less and less sense. Direction, time, goals, relationships, they were hard to figure out, except when he got glimmers of truth, of purpose, brief glimpses of meaning.

He searched the Bible. He tried a diet he saw in a magazine. He stopped eating his mother's cooking. He forced himself to go out, go downtown occasionally, visit a bar, and once he was able to join his ex-classmates at a table; but he drank too much, got sick, dragged himself home, his friends laughing at him.

In the street they all looked and laughed. And talked about him. Sometimes he could hear them talking. At night he sat on his bed thinking long and hard, and his thoughts came loudly in his head, St. Peter, Jesus, good thoughts, arguing with bad thoughts.

Good or bad. Good and bad. It would help if he could tell what was good and what was bad. He took out his school notebook and began to search with his pencil, numbers, letters, designs, repetition, rhythms, colours, searching for an order, something to hang onto.

His father wanted him to find a job. His mother wanted him to find a nice girl. They pushed him. He applied for a job. He stayed in the livingroom to talk to his cousin. It didn't make sense. He didn't know what he should say, how he should act, what they expected of him; he couldn't tell from their eyes what they expected of him.

His heart pounded, his palms sweated, his mouth was dry, his mind raced with half completed thoughts. He retreated to his

bedroom to be alone with his voices. He left his radio on and paced back and forth all night. He smashed his lamp against the wall and tore up his magazines. In the morning his parents found the shattered lamp, the torn magazines and the notebook with his thoughts on God and death and love and hate.

When he was admitted to hospital the doctors said he was psychotic, delusional, thought disordered, hallucinating. They told him he had an illness. A mental illness.

Maybe. But that made no more sense than his father telling him he was lazy and his mother telling him he should eat better. There was nothing wrong with his body and he planned to be a rock star. That was it. They didn't understand. His diet was nobody's business but his own, and who could find fault with his Bible reading?

Before he was surrounded by uncertainty. Now at least he had something to resist. They gave him mind altering drugs and talked with him. Maybe he needed them. Maybe not. He'd decide later.

His future

This young man has the beginning of a chronic illness from which he might almost totally recover but which more likely will be with him in one form or another for the rest of his life. He is not ready to accept it yet but this illness will limit his vocational choices, may make him financially dependent on family and pensions, inhibit his ability to fit in, to be part of, to be a member of any human group.

It may cause him to be hospitalized many times, and, as the years go by, he may have fewer and shorter periods free of the worst symptoms. The medication he needs to control the voices and dampen his delusions, and to make it even slightly possible to engage, interact, touch another human being, may cause restlessness in his legs, tremors in his fingers and involuntary movements in his face.

He has the illness schizophrenia. It is a brain disease. Or several brain diseases, caused by cellular, or biochemical, or metabolic, or structural abnormalities in the parts of the brain that organize and modulate perception and cognition.

The grim facts

This story, with variations in age, sex, and circumstances, takes place 300 to 400 times a year in the Hamilton Psychiatric Hospital catchment area and other hospitals like it across the country. One person in every one hundred will live through it

at some point in their life. One quarter will have a single such episode, half will have recurrent episodes with mild to moderate social disability between them, and one quarter will have severe and continuing disability.

At present about 3,000 people with severe, disabling chronic schizophrenia live in the area — less than 200 of them in this hospital at any one time. Many of the rest live with their families, more or less dependent on them. Others lead marginal lives in single rooms and lodging homes, typically in downtown Hamilton.

One half have no regular contact with psychiatric or

mental health services, except when readmitted to hospital. And they are readmitted when their meagre and fragile social networks collapse, when they stop taking medication and when their illness worsens.

A primary mission of Hamilton Psychiatric Hospital is to treat this group of people when they are acutely ill, to help sustain them in our communities, to work with other services to enhance their lives, and to search for better ways of doing this in the future.

Dr. Dawson is acting chief of staff at the Hamilton Psychiatric Hospital in Hamilton, Ont. Reprinted with permission from the Public Relations Office of the H.P.H.

Popular misconceptions about schizophrenia

Daniel Y. Patterson

Schizophrenia is the most misunderstood of common illnesses. Doctors, even psychiatrists, often will not tell their patients that they have schizophrenia. In fact, doctors are often taught during their training that schizophrenia is something like the "cancer" of mental illness, incurable and debilitating.

Even though there have been rapid advances in the treatment of schizophrenia, this unwillingness to inform patients and their families of the diagnosis of schizophrenia lingers on. A better approach to patients is built on the premise that schizophrenia is just an illness like other illnesses. That approach does not consider patients as "schizophrenics"; they are simply people who happen to have the illness of schizophrenia. Patients are treated as intelligent adults who have the right to understand their illness. They are expected to work with their doctors to keep their illness under control.

The earliest misunderstanding about schizophrenia (and in fact about illness if you go back far enough) was that "the patient with schizophrenia was possessed by a devil." Because of the symptoms of auditory hallucinations and unusual behaviour, it is easy to see why people thought that the patient with schizophrenia was demon possessed. Several centuries ago, "witches" (the majority of whom were people with schizophrenia) were hunted and persecuted. Even today a small segment of the population still believes that patients with schizophrenia are possessed by a devil or "evil spirit."

Not a split personality

The most common misconception about schizophrenia is that "this illness is the same as a split personality." A split personality is a psychological problem which is entirely different from schizophrenia. Split personality is a rare condition but popularized by psychiatrists' accounts of treating such patients. The *Three Faces of Eve* and *Sybil* are books by such treating psychiatrists.

The most troublesome misconception about schizophrenia is that "patients with schizophrenia are dangerous and unpredictable." There is no convincing evidence that patients with schizophrenia are more dangerous and unpredictable. There is no convincing evidence that patients with schizophrenia are more dangerous than "normal" people. Since one half of all homicides involve individuals using alcohol, a better argument could be made that alcoholics are dangerous and unpredictable.

In fact, patients with paranoid schizophrenia are actually afraid of other people. The few incidents of violent behaviour by a person with schizophrenia usually occur when the person with schizophrenia strikes out in order to prevent others (whom he thinks intend him harm) from hurting him. Police stories on television often portray the person with schizophrenia as a cunning multiple slayer like "Jack the Ripper" or the "Boston Strangler." Such programs do a great disservice to the public and to patients by their completely inaccurate portrayals.

Reprinted from Living with Schizophrenia

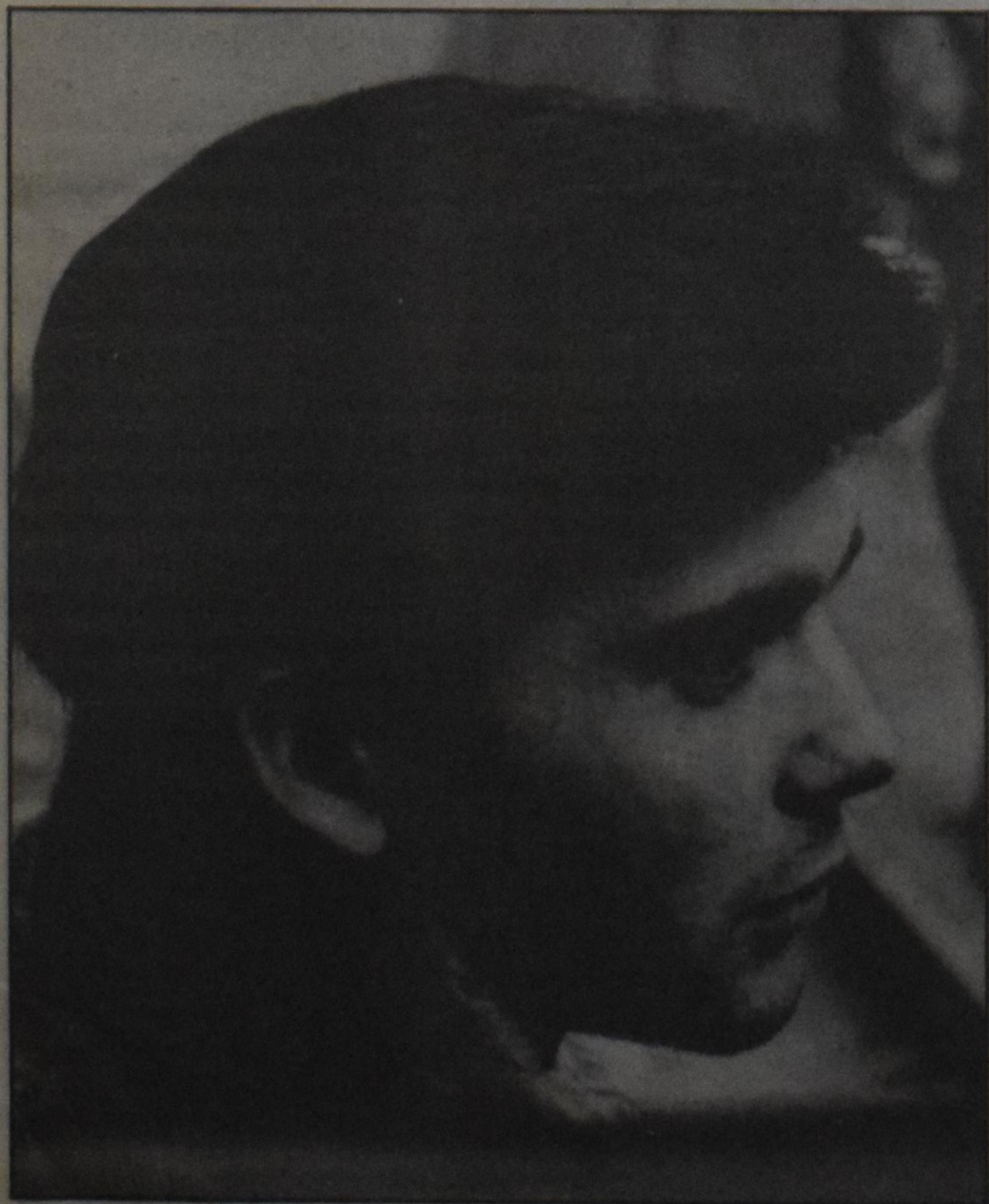


Photo: Call Them Canadians

"It may cause him to be hospitalized many times, and, as the years go by, he may have fewer and shorter periods free of the worst symptoms."

Living with schizophrenia: a pastoral perspective

Robert Uken, M. Div.

In spite of the gains we have made in understanding and treating mental illness, still there is considerable stigma. Persons who are diagnosed as having schizophrenia face the stigma and so do their families. Can they talk openly about what they are experiencing together?

Why is it that often people do not want others to know? Why do people in treatment for mental illnesses sometimes insist their church not be informed they are hospitalized? They worry about how others will respond to them: "What will others think? What will others say? Will we be branded for life as different or even crazy?"

When persons receive the diagnosis of schizophrenia, they — along with their families — experience a severe blow to their self-esteem and deal with feelings of shame and guilt. The faith community, or church, is a place where one most expects understanding, acceptance, and support. And yet people are disappointed to discover they suffer alone or are misunderstood.

Churches are not immune to the effects of stigma. How the faith community responds during this crucial time and throughout the course of the disease will affect the persons with the disease and their families for good or ill. It does make a very important difference.

What a profound loss to discover that a loved one has schizophrenia! Schizophrenia is an unpredictable, expensive illness with unknown causes and uncertain prognosis. Life does not go on as it does for a person who is seriously ill with appendicitis, has an appendectomy, and recovers.

Dreams are often dashed for young adults in their prime. When others their age are discovering their own potential and planning for their future, they are discovering so painfully how schizophrenia limits their potential — at least temporarily and at most permanently. Families are thrown into grief along with the person with schizophrenia. Some describe this grief as "chronic sorrow" or "no-end-grief" because schizophrenia has no known cure and its effects may be ongoing.

Often families suffer alone and/or in silence. How does one grieve a loss like this? It is not like grieving the death of someone we love. That death is so final and the grief so painful; yet we know how to mourn. We have rituals that help us say "good-bye" to a loved one who dies. And most often we know how to help each other face life without the person who has died.

Alienation factors

We do not use these kinds of rituals to help us grieve the death of a dream or the loss of health. These losses need grieving nonetheless. The pain of the losses may come and go and come again and again and again. Support is needed for the long haul.

The stress of living with an illness that is so unpredictable is great. This is especially difficult for persons and their families who have experienced one or more relapses. "How can I plan for the future? How long will I be symptom-free? When will the next relapse happen? Can I resume my education and career plans?" At times there seems to be no relief.

There are so many factors that contribute to alienation, isolation, and misunderstanding. The persons with the illness may have little awareness of the process of the disease. Their own thoughts and feelings may be disturbing and opposed to what they have learned to expect of themselves as persons of faith. They sometimes judge themselves as being unacceptable to the faith community. Or, they project their own judgments on to the church and perceive that the people in the church are condemning them for their lack of faith. As a result, they themselves pull away from the church.

It may be, too, that their illness makes it impossible for them to tolerate the stimulation of being in a worshipping community. They may not be able to socialize and visit as is often expected in church. Sometimes it is impossible to think clearly; Bible reading may be more confusing than helpful; prayer may seem impossible. They may even feel they are losing their faith. At times they may have delusions of being either Christ or the devil or may hear special messages or commands from God or demons. These experiences are frightening.

Church failure

It is also difficult for the faith community to deal with these things. The church may not understand why a person does not come to worship. In the past, church communities have diagnosed persons with schizophrenia as demon-possessed or lacking in faith or a right relationship with God. Well-meaning people have compounded the suffering and pain with this wrong diagnosis and attempts at exorcism, faith healing, or urging repentance.

When nothing changes, when the thoughts persist, when the delusions are still

there, the persons are left wondering whether the church is right, that they do, in fact, have demons. Maybe they conclude they are evil, that God is abandoning or punishing them — or that they are lost. Just when these persons need to be reassured in concrete ways that God is with them, that the church is supporting them and praying for them when they cannot pray, they may feel judged or punished, maybe even abandoned.

Understanding is so important to genuine caring and support. It is impossible for any human being to know exactly what others are experiencing without seeking to enter their lives by careful listening and understanding. Some of the pressure can be taken off ourselves if we are willing to allow the family and the person dealing with the disease to become our teachers. Invite them to share what they are experiencing and what they need. Do not do this just once; stay in touch to carry the burden of an on-going illness.

Challenge for the church

The challenge for the church is to become a caring community in which people may feel understood, accepted, supported, and experience God's grace. Such a community has positive healing effects for anyone.

How the faith community deals with persons with schizophrenia and their families depends in part on how well it deals with its own brokenness and the pain of life. Does the faith community give the impression that it is not okay to be less than perfect?

When we are uncomfortable with our own humanness, our own faults, our own brokenness, it is easy to feel great discomfort being around other people who reveal some of the same human weaknesses and brokenness. In a sense, our own human vulnerability is mirrored by another person who more visibly evidences human frailty.

When those who are suffering experience others backing away from them, isolating them, perhaps even scolding or condemning them, their suffering is increased. At a time when they need to know God is with them, God's Body (the church) often seems out of touch with the compassion and mercy of God. The sufferers need to experience the compassion and grace of God through people who are able to feel deeply the hurt without shrinking away, without offering a quick fix, and without recoiling to protect themselves.

We do become uncomfortable and anxious when we don't know what to

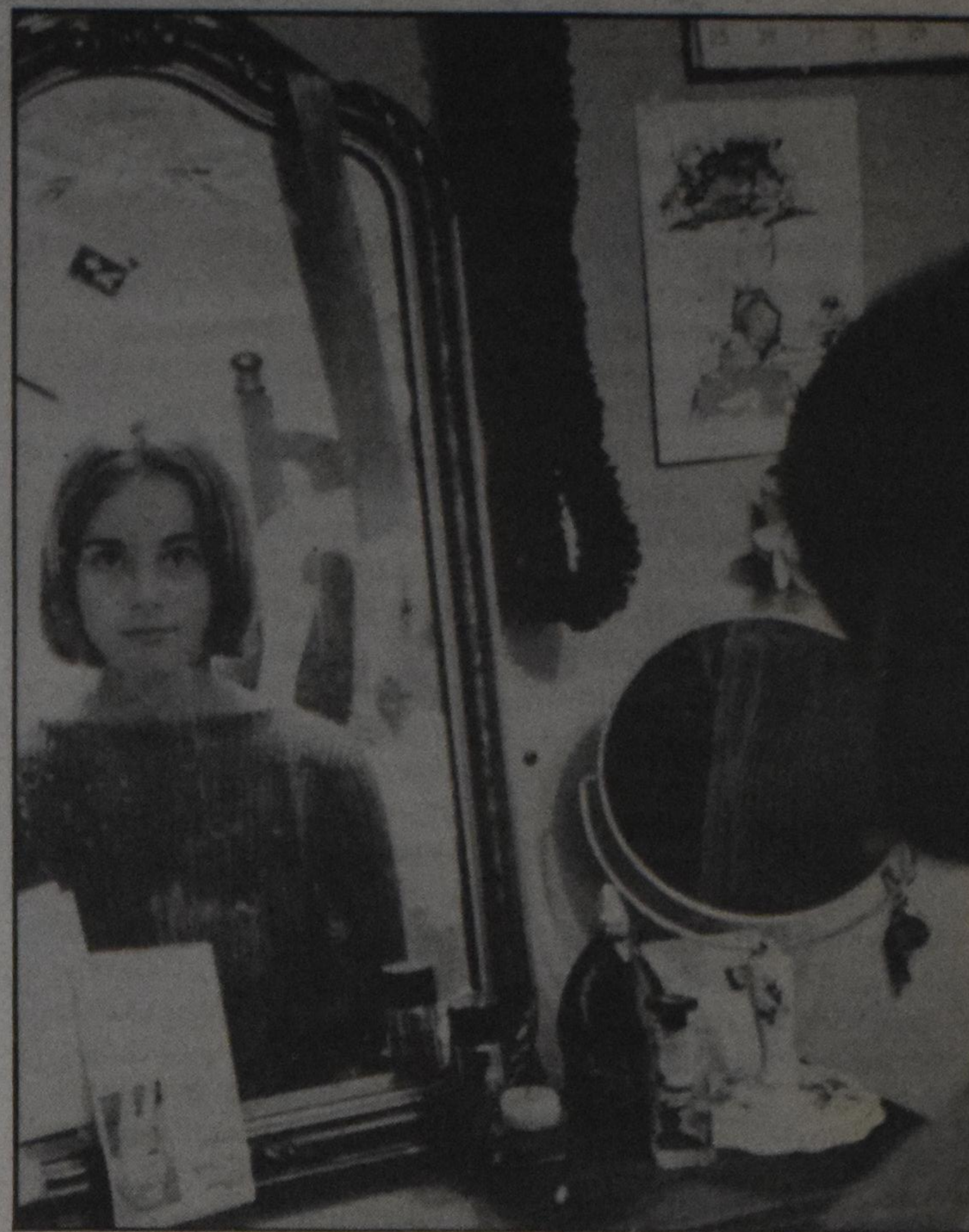


Photo: Call Them Canadians

"In a sense, our own human vulnerability is mirrored by another person who more visibly evidences human frailty."

say or how to be helpful. The feeling of helplessness is powerful; rather than feel this discomfort, it is tempting to withdraw. We like to be able to pray and see God at work healing, but when this doesn't happen the way we expect, our own concept of prayer and God gets challenged.

To rethink, to wrestle with God as well as with ourselves is a frightening task. The faith community enters the painful realm of suffering. There is the additional burden of unanswered and unanswerable "whys?" How tempting it is to take the easier way of withdrawing or blaming or coming up with easy answers.

Families have often been blamed for the illness. The church for centuries has been tempted to deal with pain and suffering by asking "Who sinned?" Jesus' disciples asked about the man who was born blind (John 9): "Who sinned,

this man or his parents?" Jesus said that discovering who sinned was not the issue.

He went on to say we must be doing the work of God while it is yet day. Energy needs to be focused on healing, helping, caring. He proceeded to do what he could to make this man's life more whole. You know the story — how Jesus mixed the mud, anointed the eyes, sent the man away to wash, and the man came back seeing.

To minimize the effects of the illness, brokenness, handicaps, and limits; to break down alienation; to work toward reconciliation; to include those whose weaknesses are more obvious; to be a caring, healing community is our challenge.

Bob Uken is a chaplain and pastoral educator at Pine Rest Christian Hospital. Reprinted with permission from Pine Rest Today.

Homestead

Homestead, opened in 1974, is a residence for young adults, male or female, with emotional or psychiatric difficulties. These individuals do not need the psychiatric care as provided by the hospital; they however lack the stability and skills to live independently. There are accommodations for seven residents besides the co-ordinators.

Homestead's aims

1. Provide a home for young adults who demonstrate the need and desire for a supportive living environment.
2. Facilitate preparation, in a Christian atmosphere, for independent community living.
3. Encourage interest and acceptance for these young adults in related families, the church and the surrounding community.

Homestead's address is: 326 Locke St. S., Hamilton, Ontario L8P 4C6.

For recommended books on schizophrenia see page 13.

The family in the '90s

Reflecting God's reign (1)

Judy Cook and Aileen Van Ginkel

The first of a series of four articles on the Christian community in the '90s, in anticipation of the "Serving Christ in the Nineties" Conference to be held at Muskoka Woods, Southeast of Parry Sound, Ont. Feb. 26-28.

*"In marriage and family,
we serve God
by reflecting his covenant love
in life-long loyalty,
and by teaching his ways,
so that children may know Jesus as their Lord
and learn to use their gifts in a life of joyful service."*

Contemporary Testimony, 49

As Christians, confessing that "Our World Belongs to God," we are faced with plenty of evidence that suggests the opposite. It does not seem likely that families in the 1990s will come closer to the norms for family as expressed in the *Contemporary Testimony* of the Christian Reformed Church. In fact, if present trends continue into the 1990s, we may see families in Canada falling ever more sharply away from reflecting God's reign in our world.

When we look at the overall picture of families in Canada in the late 1980s, we find a number of disturbing trends. More marriage breakdowns have resulted in an increase in the number of families led by single parents. At the same time, the number of families living in poverty has also risen — partly as a result of the increase in single-parent families and of economic disruption in various parts of the country.

Marriage breakdown and family poverty are major factors preventing parents from adequately carrying out their responsibilities to care for their children. The increasing instances of learning disabilities and behavioural problems among young children, and suicides and substance abuse among teenagers point to the reality that non-functioning families leave a profoundly disturbing vacuum in the lives of many children.

We also note that the birthrate continues to decline, while the proportion of elderly people to the rest of the population continues to increase. These major trends are resulting in the presence of more unattached individuals in our society and a growing number of people who live in isolation.

Many families that remain together face a number of pressures, many of them related to the changing roles of husbands and wives. During the 1980s, the number of mothers working outside the home increased, forcing more families to adjust to new living patterns and levels of responsibility.

We find little to suggest that

the trends of increasing family breakdown and poverty, increasing isolation and increasing pressures on families will reverse themselves in the 1990s. It is likely that more families will be unable to provide the stability and nurture their members require. It is also likely that more people will find themselves alone, yet unable to meet their needs by themselves, and that more families will encounter difficulties in adjusting expectations and balancing commitments.

Hopeful signs

Here and there, however, we find reason to hope that many people in our society are waking up to the fact that we must pay more attention to building community if we are to help resolve some of the difficulties which families will face in the coming decade. A growing emphasis on the importance of community is evident in social service agencies, in the mental health field and in many churches as well.

Social workers are concentrating more than they have in the past on prevention of family breakdown, on helping families to cope with the symptoms of fragmentation before they develop into intolerable situations of abuse, neglect or estrangement.

Individual and marriage/family therapists are putting more of their efforts into encouraging healing through the establishment of support groups and treatment groups. Many churches are including in their ministries care for the elderly and for children in their neighbourhood, and are establishing "cell" or "grow" groups to foster community within the church. Provincial and municipal governments meanwhile are looking towards decentralization and greater local control over government services as answers to their problems of overgrown and inefficient bureaucracies.

As families become more fragmented and individuals more isolated, the development of community and group cohesion becomes more

important. We are beginning to understand that families can no longer function as individual, self-sufficient and self-contained units in society. Rather, we are suggesting, families must develop more permeable boundaries — letting more people in and reaching out to serve beyond themselves.

Forming real communities

The various trends, both positive and negative, to which we have pointed bring with them a variety of challenges to families and to our church communities. We will need to establish community contexts in which we can provide care and support to those in need; yet, we must learn to do so sensitively, encouraging communities to form around real needs.

One of our greatest challenges will be to transform our churches from the "pseudo-communities" they so often are into real communities, in which differences can be understood

and respected and through which individual and group healing can take place. We should not tolerate the fact, for instance, that young, single women within our community resort to abortions because they feel they cannot depend on those they worship with to provide them with the support they will need to raise the child.

Developing true community will require us to share church responsibilities more evenly, so that fathers, for instance, will not be continually pulled three ways between their paid jobs, their families and their church. Helping families to balance their commitments is one way in which church communities can contribute to healthier role adjustments within marriages and families.

Families need not conform to the standard (made popular in the 1950s) of the father as breadwinner, the mother as homemaker, and three children, a dog and maybe a cat to complete the circle. Families must be allowed to develop new structures and new ways of functioning to meet changing

times — provided, that is, that they continue to honour the fundamental and timeless truths of family, namely, that families are the fundamental building blocks of any society and ought to be respected as such, that family depends on life-long commitment in marriage and that parents, not government or schools, are best equipped to take primary responsibility for nurturing their children.

It is our hope that in the 1990s more families will seek ways to meet these norms and the challenges of the times in the security of God's unfailing love for all of his children.

(Next week: "The church in the '90s" by Rev. John Tenyenhuus)

Aileen Van Ginkel does research and communications work for the Committee for Contact with the Government — a standing committee of the Council of Christian Reformed Churches in Canada. She is a principal with the Cornerstone Group. Judy Cook is a counsellor with Marriage and Family Services of Haldimand-Norfolk and with Salem Christian Counselling Clinic in Hamilton. She is vice-chairperson of the Committee for Contact with the Government.

Recommended books on schizophrenia

Arieti, Silvano. *Understanding and Helping the Schizophrenic: A Guide for Family and Friends*. New York: A Touchstone Book, Simon & Schuster, 1979.

Bernheim, Kayla F. & Levine, Richard, R.J. *Schizophrenia: Symptoms, Causes, Treatments*. New York: W.W. Norton, 1979.

Bernheim, F., Richard, R.J., and Beale, Caroline, T. *The Caring Family*. New York: Random House, 1982.

Russell, Mark L. *Alternatives: A Family Guide to Legal and Financial Planning for the Disabled*. First Publications, Inc. P.O. 1832, Evanston, IL 60204.

Seeman, M.V., Littman, S.K., Plummer, E., Thronton, J.F., and Jeffries, J.J. *Living and Working with Schizophrenia*. University of Toronto Press, 33 East Tupper Street, Buffalo, NY 14203.

Torrey, E. Fuller. *Surviving Schizophrenia: A Family Manual*. New York: Harper and Row, 1983.

Vine, Phyllis. *Families in Pain: Children, Siblings, Spouses, and Parents of the Mentally Ill Speak Out*. New York: Pantheon Books, 1982.

Walsh, Maryellen. *Schizophrenia: Straight Talk for Families and Friends*. New York: William Morrow and Co., Inc., 1985.

The following pamphlets are available from The National Alliance of the Mentally Ill, 1200 15th Street, N.W., Suite 400, Washington, D.C. 20005.

Coping with Mental Illness in the Family: A Family Guide by Agnes Hatfield, 1984.

Coping Strategies for Relatives of the Mentally Ill by Joel Kanter, 1982.

Schizophrenia and Genetic Risks by Irving Gottesman.

Schizophrenia: Is There An Answer? by Herbert Pardes, 1981.

What Families Want From Therapists by Agnes Hatfield from *Family Therapy in Schizophrenia*, 1983.

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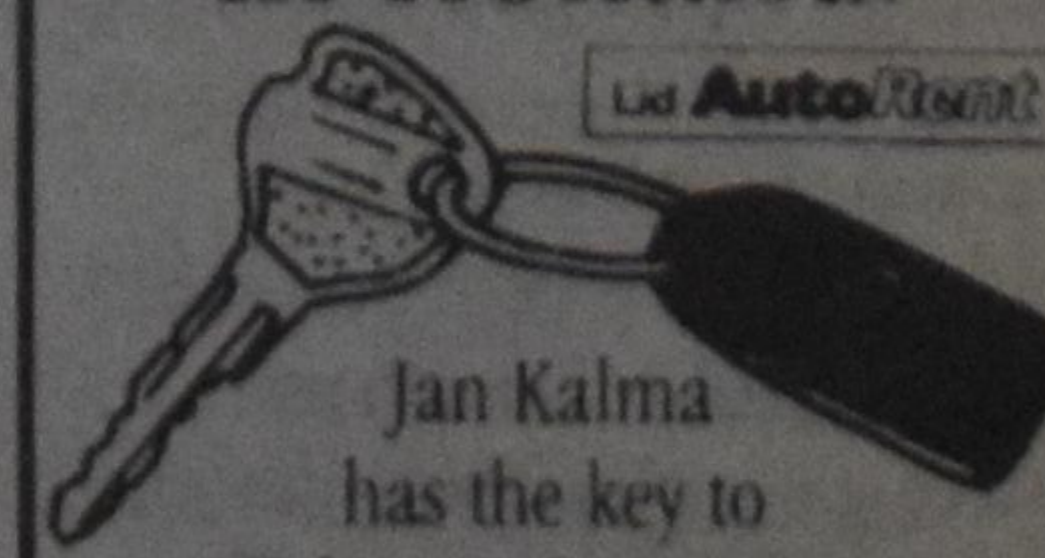
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Why do women get abortions?



Photo: Jeuneses Youth Juventudes

"Sometimes denial for them is a general way of coping with problems, hoping things will go away with time."

Kathy Shantz

KITCHENER, Ont. — Why do women get abortions?

This is a question that kept coming back to me as I read

more and more about abortion in preparation for my new assignment as director of Mennonite Central Committee (MCC) Canada's Women's

Is there hope for wandering covenant children? (3)

How parents respond

Dick Farenhorst

Last week Dr. Farenhorst examined the relationship of parenting and straying children. This week he looks at the various ways in which parents respond to their children's disinterest in the Christian faith.

There are several common responses by parents when their children leave the faith. These are outlined below.

Denial. Some parents, in my experience, cannot admit to themselves that this is happening. They simply expect things to change. They keep thinking that this is simply a phase that their child is going through even though the child is long past the teenaged, identity-formation, counter-will stage.

Sometimes denial for them is a general way of coping with problems, hoping things will go away with time. Sometimes, however, it simply appears to a distanced outsider that parents are denying the problem when in fact it's just too painful to talk about it. So when others talk to them about their child they switch the topic; but for themselves, they are fully aware and are hurting a great deal.

Anger. All the expectations that parents have had for their children seem to be totally shattered at this point. Often the anger, for sincere God-

loving parents, masks a deep hurt. Many times ministers and elders are the recipients of this anger, with parents criticizing very harshly how the church has handled their son or daughter or how disciplinary steps may have been taken. This, of course, does not deny the fact that, indeed, the child's church experience may have been very meaningless, or the gospel preached was one of moralism or in other ways distorted.

Pain. There is a great deal of pain. Often parents will have thought, if not expressed, the wish that perhaps their children should have never been born. Sometimes they try not to think about this child much — if they do, life becomes unbearable. Nevertheless, those thoughts are always lurking in the back of their minds. Life can't really be enjoyed because of this burden.

Guilt. Invariably there's a great deal of guilt for what they believe they've done wrong, their failure as parents: guilt in terms of how God is thinking of them as parents; guilt in terms

Concerns program. Why do around 70,000 Canadian women choose to have abortions each year?

A presentation given by Diane Marshall to the 1987 Evangelical Fellowship of Canada National Symposium on Human Life was very helpful in providing some insight. In it she identified four reasons why women have abortions.

Broken sexual relationships. We live in a society that is ambivalent about human sexuality. On the one hand, we yearn for a return to chaste sexual values. But on the other we are assaulted by a hedonistic view of human relationships by the mass media, especially TV. In this view, sex is recreation rather than an act of love for another human being, with pregnancy not an opportunity to create a new life but, rather, a "health risk" — sort of like getting shin splints from jogging. Abortion is seen as the antidote to this health risk.

Violence in society. The statistics about violence against women and children are shocking. It is estimated that one of every four females is sexually assaulted some time in her life, half before the age of 17. One million Canadian women are abused by their husbands or partners each year. For some women, abortion becomes an agonized solution to the violence they experience. Rather than bring a child into a hostile, violent world, they prefer to empty the womb so that the child they bear will not have to suffer as they have suffered.

Male abdication from sexual responsibility. According to Marshall, "Our culture's acceptance of male sexual irresponsibility is something that Christians must speak out strongly against." One of the issues she identifies is the reluctance of some men to use condoms to prevent pregnancy. "Men who won't put up with a little inconvenience to prevent unwanted pregnancies cannot turn around and accuse women for having convenience abortions," she states, adding that "it's frightening that any man who has not been completely chaste or monogamous dares to oppose

all abortions."

Concern about male responsibility does not end with conception, she points out — it carries on to fatherhood. For too long parenting has been seen as the woman's job, while the man follows his career pursuits. A recent TV commercial made this point rather forcefully. The commercial, which intended to show how a major U.S. airline could fly a business person anywhere at any time, showed a male executive who dropped everything to go where his company asked. The commercial showed him travelling on his anniversary, missing his daughter's birthday, all to serve his company better.

The not too implicit message in the commercial was that, for men, work is first, family is second. Marshall points out that the care of children needs to be seen as "the mutual responsibility of both parents as a calling before the Lord."

And when a marriage ends, the responsibility of men for the children they have fathered does not end, although the fact is that in Canada 75 per cent of court-ordered child maintenance orders are in arrears. This is a "serious justice issue," Marshall states, calling for Canada-wide legislation to make sure that child support orders are honoured.

In the end, she concludes, "men are very much involved, whether directly or indirectly, in most women's decisions about abortion." According to one survey of women who had abortions, one of the dominating factors in the decision to abort was their estrangement from their partners.

Poverty. Over 80 per cent of single-parent households in Canada are headed by women. Most of these families live in poverty. When men refuse to take responsibility for the children they have fathered, young pregnant women who give birth can only look sadly forward to life in a welfare ghetto. Many such women choose abortion as a survival technique. According to Marshall, many women have a lurking fear that "their partners will abandon the

family and that they will be left in the profoundly lonely position of raising their children alone, very often isolated and without emotional, physical or economic support."

Where is the church?

So where is the church in all this? I think the call to reconciliation in II Corinthians 5 has special significance here. Before we can do anything constructive about the abortion issue, we need to be reconciled to God and to each other in full knowledge of our fallenness. We need to confess our passive response to the sexual norms advocated by many in society today. We need to ask forgiveness for meekly standing by while women and children have been abused. Some of us need to confess our participation in that abuse. Some men need to ask forgiveness for when they have failed to be good fathers, while both men and women need to confess that we have so often fallen short of God's ideal for parenting.

In Christ we are a new creation. Out of this new creation can flow some very concrete responses to abortion. We can show our support for life by helping women in crisis pregnancy situations; by supporting provisions for day care; by encouraging governments to enforce child support orders; and by advocating for affordable housing for single parent families.

One of the most important things we can do is reclaim the abortion issue as something that concerns both men and women. To date much of the debate has centred around the woman's right to choose whether or not to have an abortion. The church should turn this into a debate about shared sexual and parental responsibility.

If we followed-up on just a few of these suggestions, the church would be on the way to becoming a nurturing extension of the womb, a sanctuary in the deepest sense of the word.

Kathy Shantz is director of MCC Canada's Women's Concerns Program.

of what other people think of them.

Anxiety. Some parents will try one more time — each time, that is, that they see their children or talk to them — try one more time to preach to them or pressure them in "the way they should go." The more anxious the parents are, the more they try to do the same thing they've tried a thousand times before, and of course, the more they distance their children from them. They think

that maybe if they try *once more*, finally their children will listen.

Often, in turn, the children will say to themselves or to their spouses that they'll try once more to meet with their parents and hope that they don't get pressured or preached to. Yet the pressure occurs; then future contacts become fewer and shorter and conversations more strained or superficial.

Excluding religion. Finally, parents will give up and at that

time decide they'll never mention religion or God again. Ironically, sometimes the problem is not that God or religion is mentioned but the way they are talked about or other relationship issues between parents and children which must first be dealt with before "faith talk" can happen.

Dr. Farenhorst is director of Cascade Christian Counselling Association in Surrey, B.C.

News

Important government post goes to Native woman

Marcus Van Steen
TORONTO (Canadian Scene) — The new Ombudsman of Ontario is a 37-

year-old Mohawk Indian who makes her home on the Six Nations Reserve near Brantford, Ont. Roberta

Jamieson is the first woman to hold the post, which carries a salary of about \$100,000 a year, signifying the importance

of the post.

The role of the ombudsman is to argue on behalf of citizens who feel that government action in some way has been harmful to them. This means that the ombudsman must have the ability to understand other people's points of view, and be skilled in mediating between two opposing positions. Jamieson believes that her natural talents are in mediation. For the past four years she has served as head of the Indian Commission of Ontario, which called for resolving differences between the provincial government and the Native people.

As a young woman Jamieson wanted to be a doctor and she enrolled in McGill University in Montreal with this in mind. But she abandoned this and went to the University of Western Ontario where she got her law degree. She was the first Native woman to practise law in

Canada.

She is married to Tom Hill, an artist who is director of the Woodland Indian Cultural Centre, a magnificent museum of Indian culture and achievements on the Six Nations Reserve. They have one child, an 11-year-old daughter.

Jamieson has always regarded the reserve as her home, and plans to continue to live there in her new position. As head of the Indian Commission of Ontario, she commuted almost daily from the Reserve to Toronto and she says she will probably continue that practice.

"I'm proud to be a Mohawk," she says, "but I'm not a militant Native rights advocate. I believe there's room for everyone in this vast province and there's no need for anyone to get in anyone else's way."



Peter and Marja are



Dear P and M:

Could you please say a sensible word about high school uniforms for students? I favour this idea because it would eliminate the fuss over what to wear each morning. It would also end the "Keeping up with the Joneses" mentality that my kids seem to have.

My children are dead set against it and call me old-fashioned. I wish our Christian high school would go for it, though.

Dear Uniforms:

You never know what you get asked and you never know what will cause the most debate! Your question about uniforms elicited some strong opinions from our advisory panel and actually left us evenly split.

Those in favour argued that uniforms are probably cheaper, eliminate the class distinctions that clothes can create among young people and clearly identify persons with a particular school. They agreed with you that it would do away with the chaos that can accompany the morning ritual of getting ready for school.

It was also observed that unique and colourful personalities emerged when everyone dressed the same. The theory is that when you can't express your originality through clothing, it comes out in other ways.

One of the panelists felt that uniform garb gave her a sense of belonging and always made her feel special, whether that was in a band, a club or a choir.

Those against argued that the actual cost of the wardrobe required by a school over and above the clothing requirements of the rest of a teen's life would probably make this a more expensive option. They also felt that uniforms stifled originality and removed the educational opportunity of learning how to dress creatively yet appropriately.

The idea of uniforms triggered a different set of feelings in these panelists. They spoke with passion against authoritarianism and the institutional need for order and restraint. The thought of common garb also brought elitist private schools and communist societies to mind.

The only sensible word we have for you is to tread softly in this debate. Agree to disagree with your children and leave the subject alone. Where you stand on this matter has little to do with financial facts or fashion and much to do with personal taste, feelings and experience.

We don't think you should express your wish for uniform clothing on those mornings when your kids are already in a panic trying to get ready for school. All too soon your children will be grownup and gone and they'll take this morning mayhem with them. Probably, all this "fuss" is what you will miss the most.

Dear P and M:

A few folks in our community are talking about starting a new church. They want to be more innovative in worship and more

community-minded.

As I look at my denomination I see that a number of "special interest" churches have organized. I don't know whether I should be happy or upset about this development. I've always held to the notion that you should work on improving your own congregation rather than heading somewhere else where the pastures seem a little greener.

Is it wrong to start new churches for reasons other than the fact that a church has grown too large?

Dear What About These New Churches:

One doesn't start a new church to form a clique of like-minded people. It is precisely the diversity in a congregation which is its strength. This is illustrated by Paul's image of the body and its varied parts.

We should not forget, however, that this picture of diversity describes both congregations *and* denominations. No two churches are exactly alike. It makes no sense to bemoan this, just as it makes no sense to be upset over the different personalities that you encounter among people.

There are times when new congregations must be formed because the Holy Spirit calls a group of Christians to do a certain task which can't be done in the existing environment. When the result is two congregations who are each able to focus on their particular calling, the witness of Christ's people is actually doubled. It may well be that while they struggled over the direction and calling of the church, their witness was cut in half.

Paul and Barnabas found themselves going nowhere until they honestly admitted their "special interests" and gave each other God's blessing as they set off in different directions to call people to serve the same Lord.

Rarely does the establishment of a new congregation happen painlessly. The liturgically innovative and community-minded folks mentioned in your letter have probably wrestled with their decision for a long time. They may well experience misunderstanding and even angry rejection from some people in the mother church. Both parties will have to deal with the heartache of separation and a lot of tears will be shed before everything is settled.

Of course, in Reformed churches, any new ministry needs the endorsement and approval of the church council and the classis. This process allows everything to be done "decently and in good order," with the result that mother and daughter can thank God for each other.

So to answer your question very specifically: we have no problem with those who initiate new congregations when the internal call of the Holy Spirit is clear and the external blessing of the mother church and the classis is given.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.



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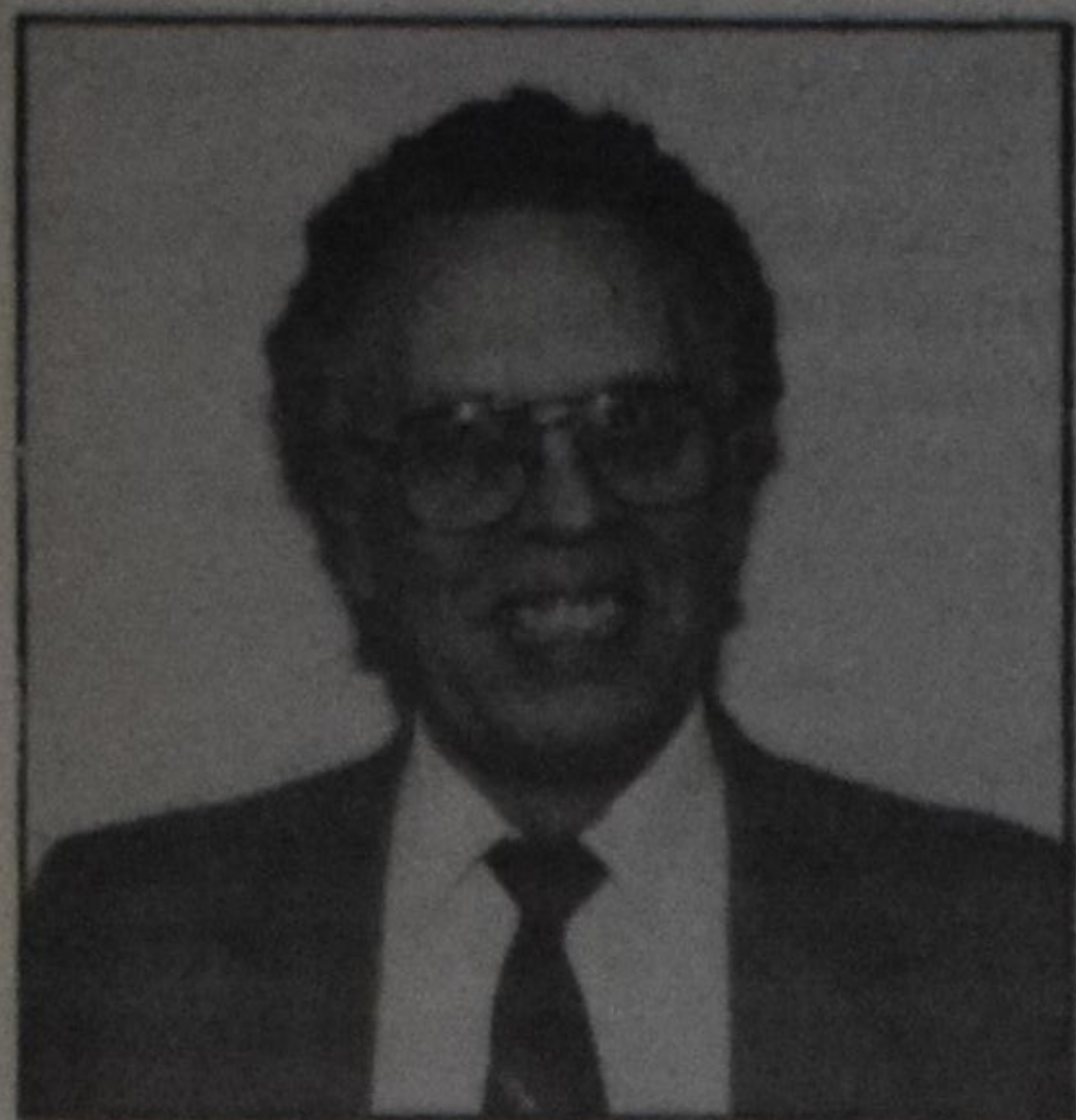
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In and around the workplace

Ed Vanderkloet

Last month I wrote that our modern democratic ideal has both Christian and humanist roots. Its Christian root is the biblical teaching that we are God's stewards on earth. That means that a Christian view of democracy involves responding to God's call. It is realizing that God calls us to serve him and our fellow citizens in obedience to his

guidelines. To adopt the language of sports, we are the players but God determines the rules of the game.

However, the humanist root of modern democracy reveals itself in the assertion that ultimately we are responsible not to God (who according to humanists either doesn't exist or is irrelevant to public life) but to ourselves.



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Democracy in the workplace? (2)

Logically, it follows that when God is dead, his law doesn't exist either and that we are strictly on our own. But the idea that we are responsible to ourselves is rather ridiculous. Must we respond to our own call? Even the animals know better. Yet, since the middle of the 18th century humankind has proclaimed with increasing volume the notion that we are only answerable to ourselves and that the norms of society are human-made, not God-given.

That humanist root of modern democracy is also its Achilles heel. For if we deny God's supremacy we end up with incongruities like the Chinese People's Republic, where the people are victims of brutal suppression. The bankruptcy of human autonomy became hideously obvious in the gas ovens of Auschwitz and the frozen hell of the Gulag. As one prominent sociologist, Theodore Adorno, once put it, self-determination inevitably leads to mass-extinction.

But isn't that an exaggeration? Is it fair to compare a free country such as Canada with oppressive dictatorships. Of course it is an exaggeration and the comparison is highly unfair. We have every reason to thank God for the freedom and justice we still possess. But we must realize that self-determination (in the sense of freedom from God's norms) will kill us in the end, especially

as the Christian notion of responsibility to the living God weakens in the public mind. If you think that's too strong a statement, consider that 25 years ago abortion was still seen as a crime; today millions defend the ongoing mass-extinction of the unborn with the argument that women have the absolute right to self-determination.

Democracy an idol

Democracy has become an idol. Churchill once said that democracy was an awful political system but that it was the best we have. He no doubt had a point, but we should realize that the tyranny of the majority is no more just than the tyranny of a dictator of oligarchy.

What has all this to do with the workplace? Let me illustrate. Justin and Nancy Wasilifsky, a husband-and-wife teacher team in Vancouver, were ardent members of their union, the British Columbia Teachers Federation. They are also devout Roman Catholics and when the BCTF endorsed abortion on demand they protested. Their objections were ignored, however, and when the Wasilifskys withdrew their union membership, the union insisted that they be fired.

They finally appealed to the province's Industrial Relations Council requesting that they be exempted from compulsory

union membership. To everyone's surprise the council ruled in their favour, but the couple has already spent \$25,000 in legal fees and the B.C. Teachers Federation is appealing to the courts.

The story sounds familiar to anyone acquainted with labour relations. So does the argument of the secular labour movement that the exemption granted to the couple "is a serious threat to the rights of union members to democratically set union policies" [emphasis added]. The quote is from *Review*, the publication of CAIMAW (Canadian Association of Industrial, Mechanical and Allied Workers). The paper further stated that "... the decision shows how ... little [the IRC] understands about the basics of democracy."

What this quote shows is the unbridgeable gap between a Christian and a humanist concept of democracy. It is true that democracy implies majority rule. But Christian democrats not only respect conscientious dissent, they also acknowledge that ultimately our majority decisions may not violate what is clearly God's norm for life. Humanists on the other hand (whether they be liberal democrats or social democrats) refuse to acknowledge such restraint. They adhere to the old adage, *vos populi vox dei* — the voice of the people is the voice of God.

Nevertheless, Christians and non-Christians must live together in the workplace. How can two conflicting views be reconciled to the point that no one feels his or her conscience is violated? Let's talk about that next time.

Ed Vanderkloet is a researcher with the Christian Labour Association of Canada, Rexdale, Ont.

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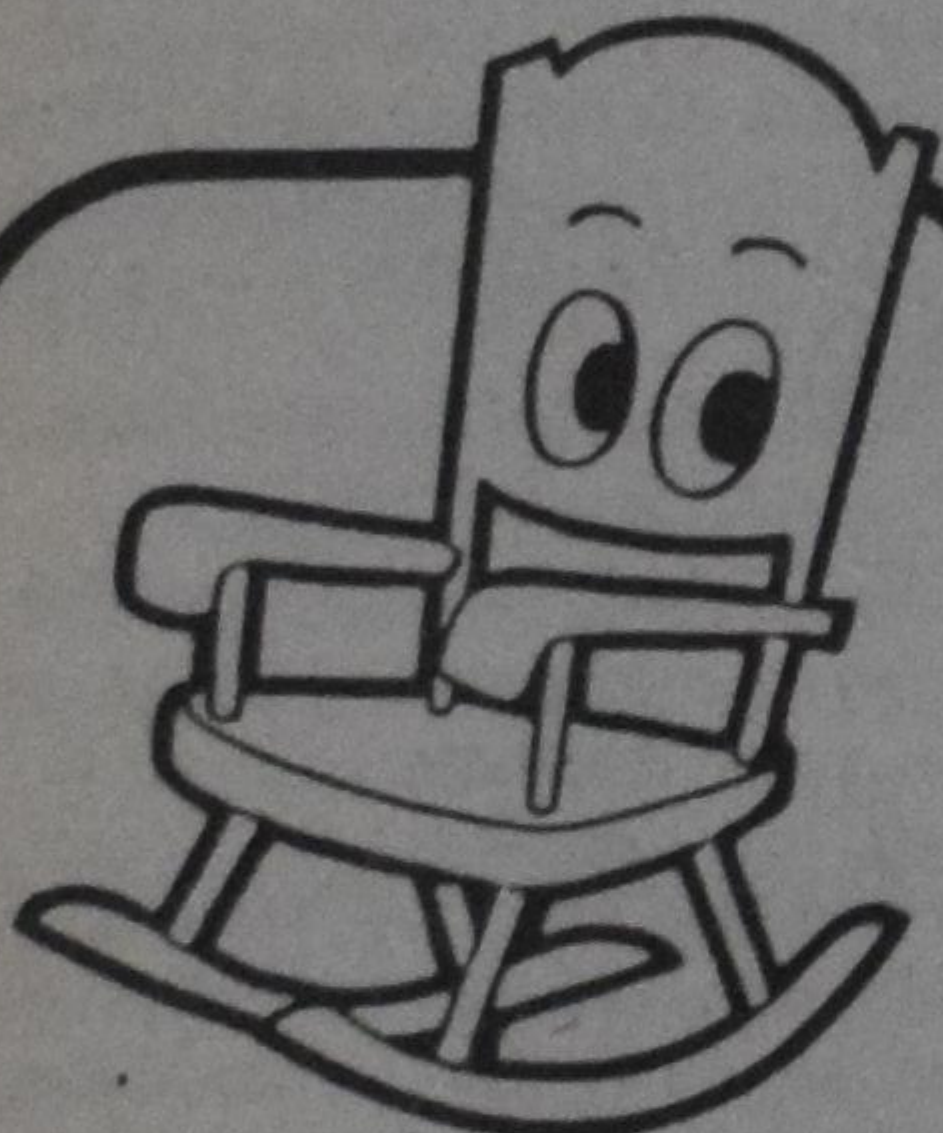
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	SEBE PASTOOR Beloved husband of Bep Langerak. Father of: Eydie & Bodie Dykstra Gerdie & John Adema Wilma & Stan Pilon Joanne & Peter Mulder Peter & Bev Pastoor Opa to: Dianne, Wayne, Michelle Elaine, Steven, Daniel, Kevin Gwen, Eric, Joel Gloria, Donna, Camela Michael and Diana Sebe Pastoor was born in Bierum, the Netherlands, Dec. 24, 1919. Immigrated to Canada with his family in 1953. He was predeceased by his first wife Hendrika Houwers in 1959 and married to Bep in 1960. Sebe, Dad or Opa was a kind but firm man. Though he had a hard time expressing his deep thoughts and feelings, his love for all was felt through his deeds and generosity. He was always willing to help those who asked or were in need. Sebe was faced with many crises in his life and with the help of God and his friends he was able to persevere. Throughout his life, Sebe had many struggles with his faith, yet the Lord never forgot Sebe and was always there to help him along the way. We as family and believers are thankful that Sebe was given the time to reach out and draw closer to the Lord. We are at peace that God called Sebe to be with him in heaven and we look forward to when we will praise the Lord together on that "new day." Correspondence address: 1111-220 Oakland Ave., Winnipeg, MB R2G 3G7.	Rosenberg Grimsby the Netherlands Ont. 1911 1989 Psalms 103 On Dec. 28, 1989, our heavenly Father took unto himself our mother and grandmother GERTRUDE KNIGHT (nee Geertje Weeda) in her 79th year. She died quietly in her sleep at Shalom Manor in Grimsby, Ont., being transformed from earthly sleep to heavenly peace. John & Gayle Knight — Grand Rapids, Mich. Dan and Linda and four children Wayne and Catherine and four children David and Claire Dorothy and Mark and two children Nancy & Lawrence De Ruiter — Escalon, Calif. Richard and Marcia and two children Ron and Renate and one child Randy and Dorothy and three children Bob and Lisa and one child Darryl and Shelly Jack & Betty Knight — St. Catharines, Ont. John and Karen and one child Bill & Mary Knight — St. Catharines, Ont. Marlene and Stan Teresa and Rob (boyfriend) Eric Bryan Keith & Marian Knight — Lindsay, Ont. Erika Elise Lauren Bethany Allison Joyce & George De Roo — Wellandport, Ont. Michael Kristen Jeremy Neal Predeceased by her husband John and one granddaughter Sheri De Roo. Funeral services were held at Bethany Chr. Ref. Church, Fenwick, Ont., on Dec. 30, 1989, led by Rev. Henry Eshuis. He referred to Mrs. Knight as that wisp of a woman who was a spiritual tower. Her close walk with the Lord will always be remembered by those whose lives she touched.	AGASSIZ, B.C.: Agassiz Christian School requires a primary teacher effective April 1, 1990, with a possible view for employment for the 1990/91 school year. Interested applicants please send resume and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, BC V0M 1A0 Tel. (604) 796-9310 (school), (604) 796-3209 (home). BRANTFORD, Ont.: Brantford Christian School invites applications for a Grade 1 teaching position commencing March 1990. This could possibly lead to a single or doublegrade position next September. Please send applications to: Mr. C. VanderVeen, Principal, c/o Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4. Phone (519) 752-0433 (school) or (519) 752-4100 (home). BURLINGTON, Ont.: Trinity Christian School, an interdenominational elementary school, invites applications for a teaching vice-principal and an intermediate teacher for the 1990/91 school year. Address all inquiries to Mr. Henry Zondervan, principal, at: Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7. Phone (416) 634-3052. CAMBRIDGE, Ont.: Cambridge Christian School invites applications for a definite opening at the Grade 7 level, beginning September 1990. Applications are also welcomed for possible openings at all levels, starting September 1990. Send complete resume to: P. VanDyken, principal, Cambridge Christian School, 229 Myers Rd., Cambridge, ON N1R 7H3.	Teachers
Births				Personal
BREUKELMAN: "Not unto us, O Lord, not unto us, but to your name give glory." (Ps. 115:1) With thankful hearts to our Lord, we, Fred and Amy, announce the birth of a beautiful healthy son ERIC DANIEL born Dec. 6, 1989, weighing 9 lbs. 15 oz. A welcome brother for Melanie, Allison, Brenda, Carolyn and Katrina. Eric is the 19th grandchild for Mr. and Mrs. Egbert Breukelman and the 12th grandchild for Mr. and Mrs. Klaas Ten Have Rsn. Also a new great-grandson for Mr. and Mrs. Roelof Ten Have, all of Thunder Bay, Ont. Home address: R.R. #3, Scobie/Blake Rd., Thunder Bay, ON P7C 4V2.				Single Christian man, late 30s, of Dutch descent, would like to correspond with a sincere Christian lady. Reply to File #2533, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Which Christian gentleman would like to meet a financially independent lady in her late 50s, for companionship and possible marriage? Toronto area. Please send recent photo. All replies will be kept in confidence. Reply to File #2534, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1. Single Men and Women If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.
KEMPER: "For you created my inmost being; you knit me together in my mother's womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well." (Ps. 139:13, 14) On Jan. 9, 1989, the Lord entrusted to us our sixth child LISA MARIE weighing 7 lbs. 5 oz. Proud grandparents are Ted and Liz Kemper. Proud grandparents are Mr. and Mrs. J. Bruining and Mr. and Mrs. J. Kemper. Special thanks to Dr. Suhadolc and delivery staff of Grimsby Memorial Hospital. Home address: Ted and Liz Kemper, R.R. #2, St. Anns, ON L0R 1Y0.	PHILIP RICHARD VANDERMAAS passed away on Dec. 22, 1989, at age 27. Although we know that Phil's suffering is over and that he is now with the Lord, we miss him. Alan and Joanne Vandermaas Joyce, Jim, Pat, Alan and Leslie 10 Norris Place, St. Catharines, ON L2R 2W8.			For Rent For rent, near Orlando, Florida, two-bedroom '88 mobile home, air, \$160 US weekly, from March 1-April 15, 1990. Also, private apartment, \$125 US weekly, from Feb. 15-Apr. 15, 1990. Call (407) 886-0214.

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Accommodations	Help Wanted	Help Wanted	Help Wanted	Help Wanted
<p>Bed and Breakfast Kom terug naar Nederland. Ukunt logeren aan de rand van Utrecht. F. 150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, the Neth. Tel. 011-31-304-43509.</p> <p>Summer students or full-time working girls wanted to share accommodation in a house on Limeridge Rd. W. near West Fifth St., in Hamilton starting May 1st or June 1st, 1990. Also wanted full-time students or working girls starting September 1st, 1990. Please contact Sandra at (416) 527-1541 daily and (416) 388-3140 evenings.</p>	<p>Shalom Manor Home for the Aged has an opening for an Ontario licensed R.N. This is a permanent part-time position; at least two shifts per week. Applicant is required to: 1. Give Christian leadership and direction; 2. Speak English and Dutch. Closing date: February 5, 1990. Send resume to: Mr. H. John Kamphuis, Administrator 12 Bartlett Ave., Grimsby, ON L3M 4N5 Tel. (416) 945-9631</p>		<p>Salem Christian Mental Health Assoc. requires Administrative Secretary at its Mississauga office Essential to the position are: - computer skills (including data base) - good language and communication skills - good typing and organizational skills - pleasant telephone manners - ability to work independently We offer a pleasant work environment, challenges, variety in service, and a competitive salary. Salary commensurate with experience. Send application and resume to: Rev. A. Dreise Salem Christian Mental Health Association 5920 Atlantic Dr., Mississauga, ON L4W 1N6 Phone (416) 564-1225 (office) or (416) 627-5080 (home)</p>	
<p>Help Wanted Dairy farm worker needed starting March 1, 1990. Full-time employment. Call La-Primavera Farms, Dundas, Ont., at (416) 627-7874.</p> <p>Help wanted for general greenhouse work due to expansion of business. Apply to: Clarence Alkema, Alkema Greenhouses, 229 Central Ave., Grimsby, ON L3M 1X9. TEL. (416) 945-9454.</p> <p>Wanted: person to work on large row crop farm in southern Alberta, must have farm experience, must have references. Housing available. Phone (403) 345-4200 or write Box 1314 Coaldale, AB T0K 0L0.</p>	<p>Researcher position available Citizens for Public Justice seeks a researcher who can provide quality research consistent with CPJ's Christian public justice framework in areas of political, economic and social policy. Duties to include: research, policy development, and presentation of policies to the Canadian public and government. Current location is Toronto with a possibility of relocation. Position available February 1990. Salary approximately \$25,000-\$30,000. Application deadline January 24, 1990. For more information contact: Citizens for Public Justice 229 College St., Suite 311 Toronto, ON M5T 1R4 (416) 979-2443</p>		<p>Salespersons or distributors For extensive line of Dried and Silk Flowers, Ribbons, Basketware, Floral supplies, etc. Exclusive territories available for: Northern Alberta Southern Alberta Saskatchewan Manitoba Prince George, B.C. Customer base established. Training and set-up provided. Excellent opportunity for self-motivated individual, who would like to be operating as your own business. For more information call John or Dick at (604) 588-3973.</p>	
<p>Real Estate Moving to or from Thunder Bay? Call Don Ten Have (807) 577-4810 Representing Midwest Realty Limited (807) 623-7404</p>	<p>Secretarial help The Hamilton office of the Christian Labour Association of Canada is in need of a permanent part-time secretary. This position requires someone with good typing and grammar skills (computer and word processing skills most definitely an asset) to work afternoons, 1 p.m. to 5 p.m., Monday through Friday (although these times are somewhat flexible). If interested, please contact: Peter Van Duyvenvoorde or Maynard Witvoet at (416) 575-9544 for further information.</p>		<p>Due to continued growth The World Home Bible League has immediate openings for: A. Receptionist/Order desk clerk - pleasant telephone manner - some typing skills - some computer knowledge B. Executive Secretary - excellent typing skills - independent work habits - computer knowledge helpful For complete information, call or write: Mr. John Schuurman World Home Bible League P.O. Box 524, Station "A", Weston, ON M9N 3N3 Tel. (416) 741-2140 or Fax (416) 741-8673</p>	
<p>ADA REALTY LTD. 6012 Ada Blvd. Edmonton, AB T5W 4N9 (403) 471-1814 <i>Sid Vandermeulen</i> Contact us first when you think of moving to Edmonton and district. <i>Het vertrouwde adres.</i></p>	<p>Position available Executive Director The successful applicant will administer the programs and policies of the CFGB, and negotiate and secure funding and commodities from government and other agencies for use in overseas relief and development work of the partners. Qualifications: 1. An active Christian commitment. 2. Demonstrated leadership ability and interpersonal skills. 3. Demonstrated competence in the area of administration and organization development. 4. Familiarity with global issues, food needs and resources. 5. An understanding of international relief and development work, overseas experience, and international commodity exchange experience would be assets. This is a four year renewable term. Full job description supplied on request. Apply in writing with resume to: Rev. David Hardy, Executive Director, Canadian Lutheran World Relief, 1080 Kingsbury Avenue, Winnipeg, Manitoba R2P 1W5. Deadline: February 15th, 1990.</p>		<p>Employment Opportunity Agricultural Sales We presently have three openings for Farm Consultants in a Maritime-based feed company. Successful candidates must be self-starters and able to work with minimal supervision. A diploma or degree in Agriculture, and a strong agricultural background, preferably in the dairy industry, are required. Opportunities exist in the Sussex area of New Brunswick, P.E.I., and Newfoundland. Experience in sales is not a prerequisite, but definitely an asset. Starting salary depends on background and experience. Send resumes in confidence to: Technical Services Manager P.O. Box 881, Truro, NS B2N 5G6</p>	



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Teachers



Abbotsford Christian Schools Elementary Principal

The Abbotsford Christian School Board seeks to appoint its second **elementary principal** for the 1990-91 school year. The successful candidate would initially serve as an assistant principal during this one transitional year while our second elementary campus is being constructed. Our student/staff population would then be divided into two elementary schools of approximately 275 students each.

During the 1990-91 school year Abbotsford Christian Elementary School will remain one large school of 525 students K-7. It is anticipated that our second elementary campus will be completed by September 1991.

Send applications, resume and references to:
Henry Contant, Principal
Abbotsford Christian Elementary School
Box 175, Abbotsford, BC V2S 4N8
(604) 859-5167

Teaching position

Westminster Theological Seminary

announces an opening in the **Department of Practical Theology**. This is a full-time, tenure track position that begins July 1, 1990. Responsibilities include teaching M.Div., M.A.R., and graduate-level courses (14-16 semester hours per academic year), supervision of the D.Min. program, directing the continuing education program and various committee assignments. Preference will be given to applicants with an earned doctoral degree in an area strongly supportive of teaching in practical theology and who show evidence of potential for scholarly writing and quality teaching. Pastoral experience is required. The Seminary welcomes applications from qualified minority candidates. Commitment to Reformed theology and Presbyterian church government, as shown by subscription to the Westminster Standards and membership in a Presbyterian or Reformed church, is required. Salary will be commensurate with rank. Candidates are urged to send vita immediately.

Contact: **Dr. Samuel T. Logan**
Academic Dean
Westminster Theological Seminary
Box 27009, Philadelphia, PA 19118

Teaching Principal

The Trenton Christian School has an opening for a **Teaching Principal** commencing with the 1990/91 school year. Please send letter of application and resume to:

Principal
Trenton Christian School
20 Fourth Ave., Trenton, ON K8V 5N3
Phone (613) 392-3600

Applications will be accepted until Jan. 31, 1990

Teaching Principal/Administrator

Maple Ridge, B.C.

Haney Pitt Meadows Christian Elementary School (about 160 students in K-7) expects an opening for Principal/Administrator for the 1990/91 school year. We are situated about 25 miles from Vancouver in the Fraser Valley. Interested applicants please submit resume to:

Mr. Al DeJong, President
20915-132 Ave., Maple Ridge, BC V2X 7E7
or call (604) 465-4286

Teachers

The St. Catharines Association
for Christian Education
invites applications
for the position of elementary school

PRINCIPAL

for Calvin Memorial Christian School
effective August 1, 1990

The applicant must have administrative experience and be able to provide Christian educational leadership to a dedicated staff of 24 and a student body of 350 from Kindergarten to Grade 8.

Send applications to:
Bert Bakker, Chairman of the Board
2 O'Malley Dr., St. Catharines, ON
L2N 6N7

Applications will be received until **January 31, 1990**

Fraser Valley Christian High School

has openings for teachers in **Science, Special Education, Industrial Education and Bible** for the 1990/91 school year.

Interested teachers should send resumes to:
L. Boerema
c/o Fraser Valley Christian High School
15353 - 92nd Ave., Surrey, BC V3R 1C3
Tel. (604) 581-1033

Calvin Christian School Hamilton

invites applications for a

Grade 3 teaching position

Available from March 19-June 22, 1990. This position may also be available for the following school year. Send your resume to:

Mr. A. Ben Harsevoort, Principal
Calvin Christian School
547 West Fifth Street, Hamilton, ON L9C 3P7
Phone (416) 388-2645 (office) or
(416) 648-3380 (home)
for additional information

Help Wanted

Editorial positions available

1. Citizens for Public Justice seeks a half-time editor for **CATALYST** CPJ's tabloid newspaper. Responsibilities includes all aspects of *Catalyst* planning and execution.

Position is available **February 1990**. Salary approximately \$13,000 annually. Application deadline is **January 31, 1990**.

2. Citizens for Public Justice also requires an editor for a partially completed book on justice for Canada's aboriginal people. This position is a part-time contract involving all aspects of publication development and co-ordination with the publisher.

Position is available **February 1990**. Terms to be negotiated. Application deadline is **January 31, 1990**.

For more information contact:
Citizens for Public Justice
229 College St., Suite 311
Toronto, ON M5T 1R4
(416) 979-2443

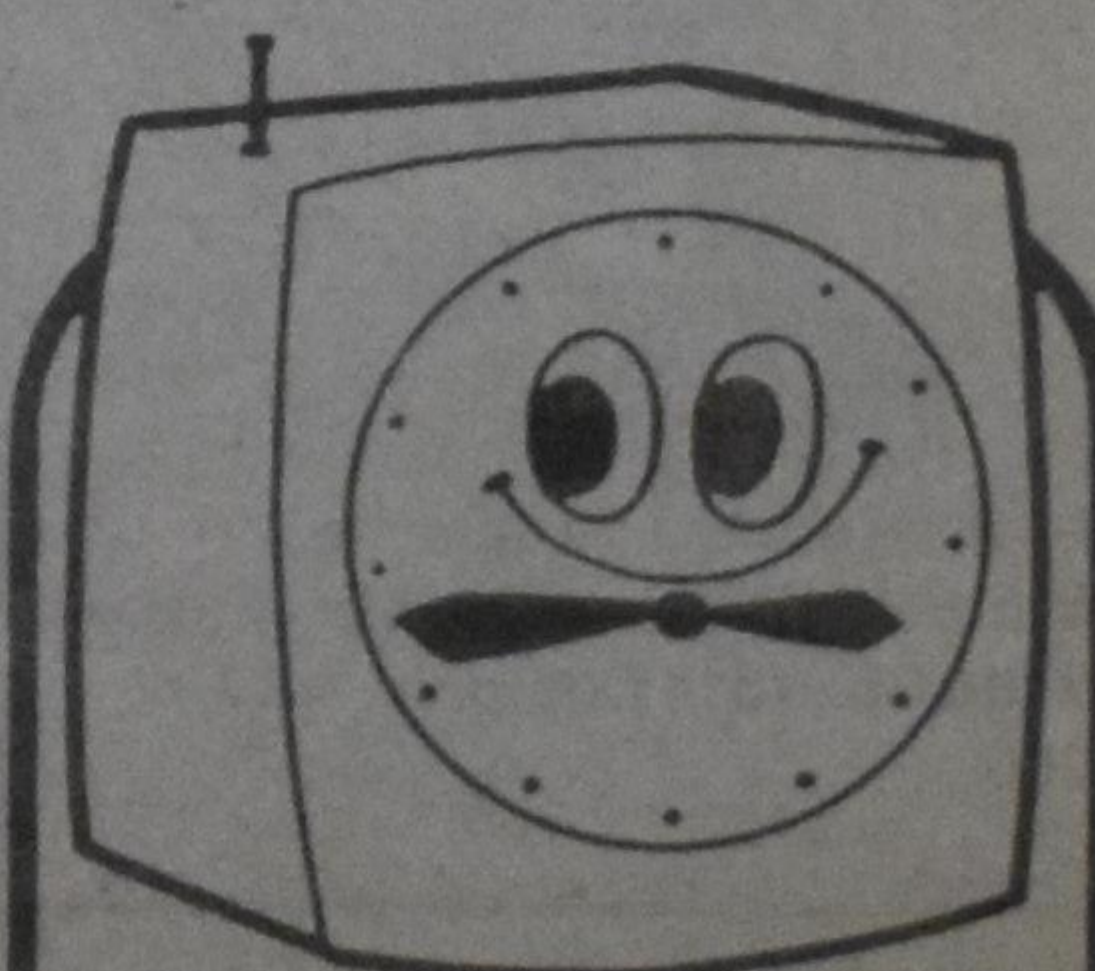
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Church news

Christian Reformed Church

Classis meeting

Classis Niagara will meet
Wed., Jan. 24, at 9:30 a.m. at
Bethany, Fenwick, Ont., not
Fruitland CRC. **PLEASE**
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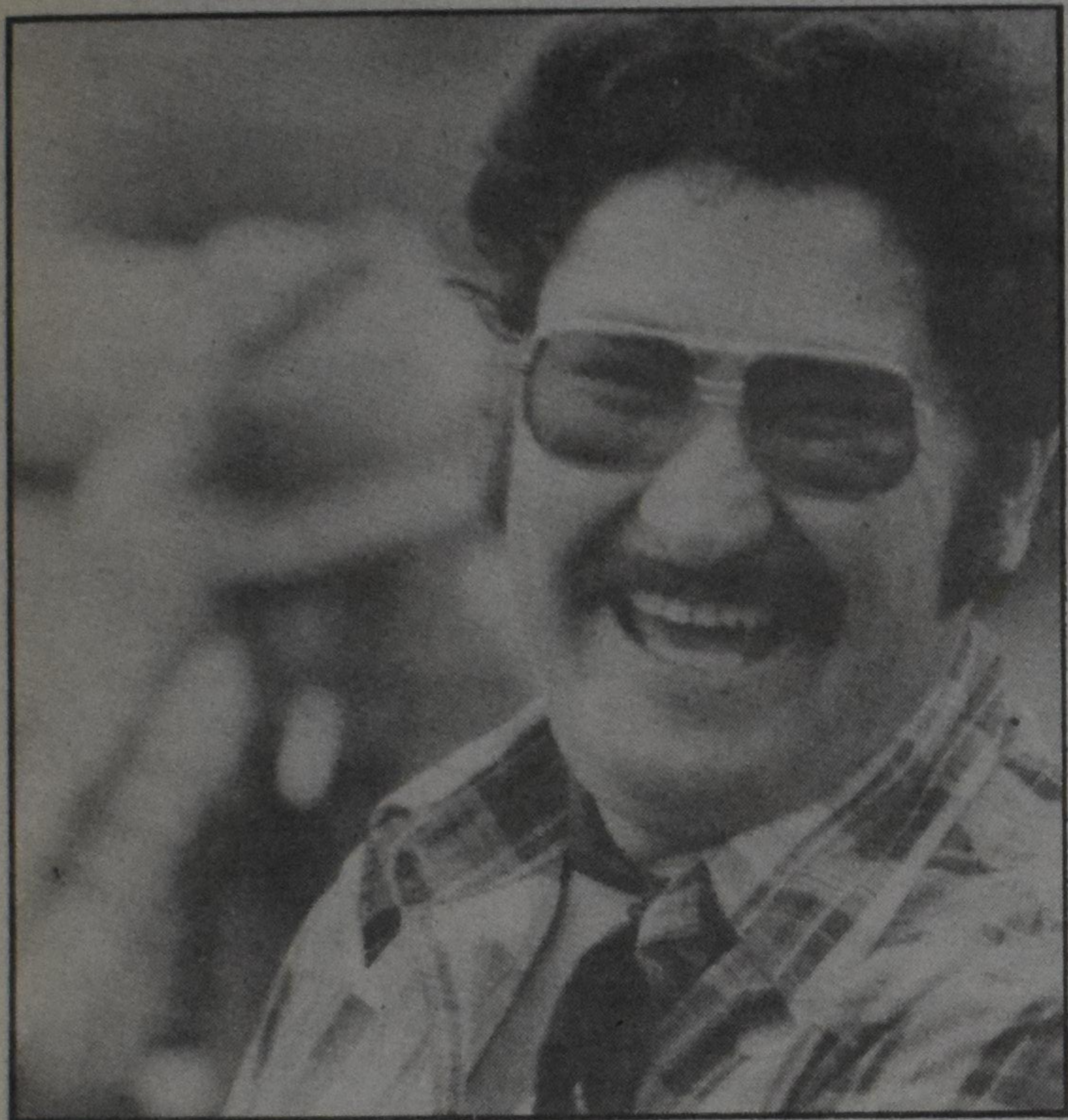
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Books

Robert VanderVennen, book review editor

Canadian culture

The spirit of Canada's Natives



Russell Willier, Woods Cree Medicine Man, 1983.

Cry of the Eagle: Encounters with a Cree Healer. By David E. Young, Grant C. Ingram and Lise Swartz. Toronto: University of Toronto Press, 1989. Hardcover, \$24.95. Reviewed by Brian J. Walsh, senior member in worldview studies, Institute for Christian Studies, Toronto.

The first Prime Minister of Canada, Sir John A. MacDonald, typified the dominant southern "white" view of Canada's indigenous peoples when he said that "the Indians and Metis of the northwest will be held down with a firm hand till the West is over-run and controlled by white settlers."

Now there are, of course, many ways that one can hold down an indigenous people. One can, in John Wayne style, engage in literal genocide by simply killing them off. But a less brutal though equally effective way to control an indigenous people is to "break their spirit."

This has been the Canadian way. And the most effective way to break the spirit of a people is to place them in a situation where they are alienated from their spiritual roots. In Canada we have done this by placing Natives on reservations in which their natural (and spiritual) connection to the land is broken, and by forcibly placing Native children in white missionary residential schools.

Discredit their worldview

But if the Native spirit was to be most thoroughly broken, the social institution that was most responsible for maintaining Native spirituality had to be ridiculed and discredited—that is the institution of the medicine man.

In traditional Native society the medicine man functioned as mayor, general practitioner, counsellor and spiritual leader. He was the bearer of the native worldview, the medium of spiritual direction. If assimilation (which is a more polite way to speak of "holding Natives down") was to be successful, the medicine man's influence had to be weakened.

In this light it is not surprising that a renewed interest in and respect for the institution of the medicine man is central to the present revitalization movement amongst the indigenous peoples of North America. *Cry of the Eagle* is an anthropological account of encounters with one such medicine man, Russell Willier, a Cree Indian from northern Alberta.

An engaging read

What is especially appealing about this book is that while it is written by three anthropologists who employ many of the tools and categories of that academic discipline, it is nonetheless an engaging read. The authors are restrained from employing overly theoretical language and abstract generalities because their subject is not a whole tribe, nor even the institution of medicine man *per se*, but more concretely, the beliefs and practices of this particular medicine man.

It is in the context of Russell's day-to-day practice as a healer of people with various ailments that we learn about Native herbal medicine. And it is in the context of joining Russell in various Native rituals (like the sweat lodge and the shaking teepee) that we learn about the Native worldview with its perception of good and evil, how humans relate to animals and plant life, and the interrelation of the

various elements and dimensions of the world with the Great Spirit.

For those of us who have been intrigued by Native culture and who have learned from Native religion things that have, in fact, deepened our own Christian worldview, this book is a most welcome contribution to our growth.

Personal, responsive cosmos

In the context of Russell's understanding of the "Sweetgrass Trail" as the path of life in the direction of the Great Spirit, and the "Medicine Circle" as a holistic developmental filling out of life, we come in contact with a cosmos that is personal and responsive. This is a cosmos with which we can interact but not control.

Perhaps a view such as this will help us to understand the psalmist when he says that trees clap their hands and hills shout for joy, or Paul when he speaks of creation groaning in travail. And perhaps the Native view of creation as a gift of the Great Spirit that must be used with thankfulness and care will help us to know what it means when the psalmist says, "The earth is the Lord's and the fulness thereof."

There is, at present, great controversy in the Native community about whether Native people should share their stories, traditions, modes of healing and rituals with white people. The argument is that since the whites have already stolen so much from Native people, they should not now be able to steal Native spirituality as well.

This is an argument that I can understand. Nevertheless, against much opposition from other Natives, and especially other medicine men, Russell Willier has decided to tell his story. He is sharing his tradition because he believes that this is the only way to maintain and revitalize that tradition. Perhaps the highest compliment that I can give to anthropologists Young, Ingram and Swartz is that they did not betray the trust that Russell Willier placed in them.

This is a good book. It is written in an engaging, informative and sometimes gripping style.

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Forgiven!

"Blessed is he whose transgressions are forgiven, whose sins are covered." (Psalm 32:1)

The Black Angel. That's what Michael Christopher calls Herman Engel in his play. Herman Engel was a cruel man, an "angel" by name, but darkest "black" in his Nazi soul. During World War II he led his army in a horrible massacre of French villages. And after the war, justice caught up with him at the Nuremberg trials. He was sent to jail.

A plot

But not long enough, thought Morrieaux. Morrieaux is a French journalist. His family lived in one of those villages, and only he survived the hand of the "Black Angel." Engel is released after 30 years in prison. But Morrieaux says that's too good for him. He begins his plotting.

Engel rejoins his wife. They buy a little cottage in the mountains near Alsace, and try to get away from it all for their few remaining years. But get away from Morrieaux they can't. He searches for survivors of other families slaughtered by Engel's army. He tells them of Engel's release and stirs within them the burning of revenge. He organizes them into a lynch mob, waiting the cover of darkness before they will shoot and burn the horrid man who lives in the mountains.

But vengeance from a distance is not enough for Morrieaux. He must see the horror and pain in Engel's eyes. He will go to the general under the guise of friendship. He will get the old fellow to talk about the war. He will open up all the crimes of the past, and then turn on Engel as his comrades join him in balancing the scales of justice more equitably. And they will dance around the "Black Angel" together as they send him to hell!

Soured vengeance

But when Engel invites Morrieaux in, he's a bit shaken. This is no monster, no demon from the dark side! This is an old man, confused about the past, lonely and heart-broken by the years of prison, wanting only to spend a short while with his wife and then die in peace. Morrieaux's revenge begins to turn sour in his stomach. He came for the "Black Angel" of death, but meets only a troubled man, as human as himself.

Dusk catches them still deep in conversation. And then they hear the sounds of the mob, circling for the kill. Morrieaux hesitates. What should he do? Vengeance tastes bitter. So he opens himself up. He tells Engel of his plan, of the lynching plot, of the death that waits outside the door.

"Let me help you!" he begs. "Let me get you away from here! Let me save your life!"

But now Engel hesitates. Yes, he says, I will let you save me. But on one condition. Will you *forgive* me? Will you release me from the burden of guilt that weighs me down, that floods my soul, that overwhelms my sleepless nights? Will you forgive me?

Save a life? That Morrieaux can do. That he wants to do. That he *has* to do. But release a soul? Let go of the bitterness, the burning hatred, the consuming passion for vengeance? *Forgive* Engel? *Never!!!*

And Morrieaux leaves. And Engel dies. And everyone loses.

Trapped in hell

Life without forgiveness is hell. Hell is the place where justice is never tempered by mercy, where relationships are never mended, where grudges grow and grace has taken a holiday. Hell is eternity apart from God's forgiving love. And hell is the prison of unforgiveness into which we lock our enemies; no parole.

Hell. Unforgiveness. They're both the same thing. That's why David sings with such energy: "Blessed is he whose transgressions are forgiven, whose sins are covered!"

Says George Herbert: "He who cannot forgive others destroys the bridge over which he himself must pass!" You can see it in David's lament. He's made a mess of things with others around him, and now the bridge to God's grace is gone. Like Morrieaux, his attitudes and actions have turned sour. Like Engel, he withers in a prison that traps his soul.

And only some power bigger than himself can put it all right again. Only some grace from outside, some compassion that goes beyond justice can open the door and let him live again. Only God.

"For God so loved the world"

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